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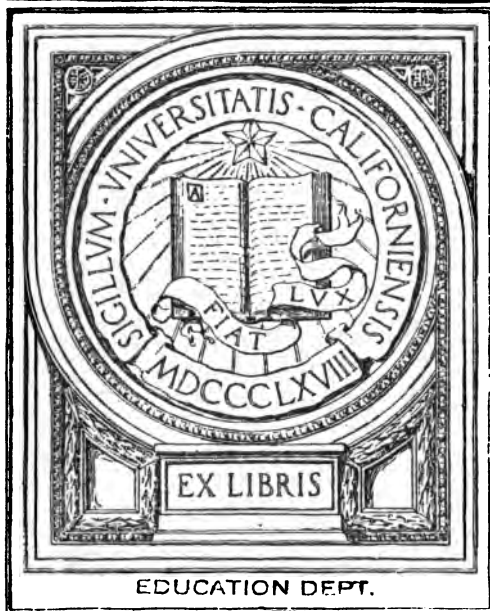
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EDUCATION DEPT.

**THE PERSONALITY
OF THE TEACHER**

THE PERSONALITY OF THE TEACHER

BY

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ROW, PETERSON & CO.

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To
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FOREWORD

I should never have thought of writing this book had I not been urged to do so. For years it has been my privilege to lecture before teachers' institutes and associations. One of the lectures that has seemed to have special value is entitled *Personality*. At the request of friends who have heard the lecture I have enlarged its scope and am giving it to the public.

Its matter is old; so is the multiplication table. But there are always the young among us, to whom the common wisdom of the world is new. To such I trust this book may be of some service.

I desire to express my obligation to Prof. C. E. Patzer, of the Milwaukee Normal School, for reading the book in proof.

THE AUTHOR

Milwaukee, October, 1910.

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THE PERSONALITY OF THE TEACHER

CHAPTER I

THE TONE OF THE SCHOOL

“All Gaul is divided into three parts,” are the famous words with which Cæsar begins his Commentary on the Gallic Wars; words famous because they have been the introduction of generations of boys and girls to Latin literature. By changing a single word, this famous sentence is a good introduction to my theme, *The Tone of the School*. The sentence will then read, “All psychology is divided into three parts.” These parts are called intellect, sensibility, and will—or, knowing, feeling, and willing. This simply means that all our mental operations may be classified under these three heads.

Now, like ancient Gaul, these provinces of psychology are not everywhere equally explored and known. There are, to be sure, broad, well-paved highways running through them which are easily traveled; but these soon change to dirt roads and these in turn to bridle-paths and trails; the trails soon become less clearly marked, and the traveler finds himself at last in the gloom of the forest of primeval ignorance. If you will examine any text on general psychology you will find that much more space is given to the treatment of the intellect than to sensibility and will; and the reason for it lies in the fact that we know more about the intellect.

We have a considerable knowledge of sensation, perception, memory, imagination and thinking; but our knowledge of the great provinces of sensibility and will is most unsatisfactory. Feelings of joy and sorrow, love and hate, liking and aversion, defeat and victory, depression and buoyance, glad-

ness and sadness, not to mention a score of less definable moods, take possession of our spirits. These emotional states are most difficult to trap and study. They are extremely elusive. They are like the Irishman's flea, when you put your finger where they are, they are not there. Dr. G. Stanley Hall has called the feelings the *Darkest Africa of Psychology*.

Our limited knowledge of the great field of the sensibilities is no measure of their importance. They are in fact the most fundamentally potential elements in our life. Touch an open clam and note how quickly it will close. Touch a caterpillar and observe how quickly it will curl up. No thought, no imagination, yet there is most definite and appropriate action. Sensation and action are immediately related. Action is automatic. It is "Tetch an' go," as Uncle Remus puts it. This is a characteristic of all animal behavior. To be sure, the higher animals have a rudimentary type of reasoning, but

even with the highest forms Uncle Remus's characterization largely will hold good—it is “Tetch an’ go.” Now, what guides this automatic action, so far as it is guided at all, is a feeling of pleasure or pain. A pleasurable feeling means to the animal health and life; a painful feeling, unhealth and death.

Feeling is then the first guide to action, but it is clear that it is not a very safe guide. A worm may taste good to a fish, but there may be a hook hidden within it. The cheese smells good to the mouse, but there is a trap to avoid. When no thought guides action, action must often be harmful and destructive; so gradually, in response to the law of evolution, animal forms which paused before acting came into existence. This gave a place for memory of past experiences and for thought as to what action would be best. As ages passed by, animals with greater power of inhibiting action came into existence and more and more memory and

thought intervened between sensation and the act.

In all animals below man, feeling is yet the supreme guide to action. With man reason is supposed to sit on the throne and direct conduct, and yet we have only to examine ourselves a bit to discover that after all, with us, as with the lower animals, feeling is the mainspring of conduct. Our loves, our hates, our likes and dislikes, our joys and sorrows, and our less definable emotional states, are the hidden springs, often unsuspected, of our behavior. Why did you not go to church on Sunday? You did not have a new hat. Why did you remain away from the party last week? Miss H—— was there, and you dislike her. Why did you refuse an introduction to Miss L——? You do not like her father's politics. Why do you dislike Mr. Brown? You don't know why, but you don't like him. The sole answer to the why of many of our likes and dislikes is in the quaint stanza:

I do not like you, Doctor Fell,
The reason why I cannot tell;
But this at least I know full well,
I do not like you, Doctor Fell.

Thus we see our conduct, from the matter of attending a party to the matter of worship, is dominated by our feelings. If we look a little closer we shall find that an object or an idea has no power to make us act till a feeling is associated with it. A dish of fruit has stood by you for hours as you read and you have not touched it, but suddenly you reach out and take an apple. A slight feeling of hunger has made the apple an object of desire. Feeling has attached itself to the object, apple, and you act. A desire is an object or idea to which a feeling of a certain type has attached itself. If we carefully study our actions, we shall find that they are impelled by various kinds of feelings, such as desire and aversion. The sharp difference between the conduct of man and the conduct of

animals lies in the fact that superior intelligence and conscience influence our feelings, i. e., help determine what is desirable and what is not. Our behavior and animal behavior are alike in this, that both have their mainspring in feelings and emotions. That feeling is necessary to initiate action is known to the orator, the poet, the preacher, the actor, the artist.

If we adults are so largely controlled in our daily conduct by the state of our feeling, how much more is it true of childhood. The child is near the animal stage of life; he is a creature of feeling; his power of reflection and of self-control are relatively weak; he is a plaything of "moods and tenses." As a result, the emotional character of the environment in which he is placed has supreme control over his conduct, and this leads us directly to our theme, *The Emotional Tone of the School*.

The most vital and determining quality of a school is its tone or atmosphere—

the spirit which pervades it. You may strike the same note on a tin pan that a violinist sounds on his instrument, but what a difference in quality! Yet the difference is no greater than may be noticed between two schoolrooms presided over by teachers of different temperament but equally well disposed.

Now the emotional tone of the school has a direct relation to the intellectual work of the school—the getting of knowledge and power by the children. A proper attitude towards one's task quickens every faculty. The eyes are keener, memory more tenacious, thought more alert and sure-footed and the imagination stronger-winged when we feel in *sympathy* with our work; and on the other hand all our soul-powers droop and fall, weak-kneed and nerveless, when we have no heart in our task.

I have seen schools where the air was charged with intellectual ozone and even the dullest pupil felt the vivifying influence.

Every one was intense and alert to the business of the hour. Everything was worth while. There was no need of fireworks nor birches nor caustic tongue to keep the children at their work. Boys killing bumble bees were never more eager and absorbed than were these children in arithmetic and geography. Under such conditions the mind leaps joyfully to its labors. Fellow teacher, you have known such days and even such weeks. Have you not sometimes, perhaps too frequently, experienced days and weeks of the opposite character; days when intellectual enterprise was dead; when all the imps of mischief seemed to have entered into the minds of your children; when the very atmosphere of the schoolroom seemed instinct with idleness, mischief and rebellion? Even your best and most trusted children caught the contagion of idleness and unrest. On such days little progress was made. One week of school when the right tone pervades

{the atmosphere is worth a month when the spirits of sloth and mischief are abroad.

Tone and Moral Growth

Important as is the emotional attitude of the child towards his reading, writing and arithmetic, a thousand fold more important is his attitude towards the problems of right and wrong he has to meet. You may spank the table of 9's into a boy's mind, and you may even spank the golden rule into the boy's memory, but you can't spank the golden rule into his heart, and unless it is in his heart, it is useless as a principle of action.

The secret of the moral training of children is to get them to want to do the right. Once make right conduct an object of desire, a thing to be sought, and the moral safety of a boy or girl is assured. The right must be made attractive. I do not mean by this that the deed itself must be attractive, but the *doing of it* must seem to the boy's moral nature more desirable than the not

doing. A boy may hate a task in grammar and yet he may feel that he would rather do this disagreeable task than weakly and sneakingly shirk it.

That person is a great moral leader who can make the right seem beautiful and worthy of supreme effort. Jesus had such power in a supreme degree. Beecher, Brooks, Spurgeon, Wesley had such power. Such men are great moral energizers. They quicken the moral purpose and steady the wills of all who come within the radius of their influence. It is not what such men say,—it is more the atmospheric condition that they induce which works moral regeneration. It is not the rules of conduct which a teacher lays down for her children that will save them,—it is rather the ideals of conduct which she leads them to love and desire, for life is not guided by the cold concepts that we hold in memory, but by the warm pulsing sentiments and emotions that live in the heart.

Influence of Environment on Conduct

Enthusiasms, as well as the measles, are infectious. It seems impossible for the average human being to resist the contagion of examples and ideals whatever their character. A friend of mine, upright and singularly free from vices, on account of his business, spent part of his time in a quiet, moral, church-going city and part in a town with less exacting standards. He confessed to me that the change from one place to the other always brought on a moral readjustment. The very atmosphere induced a moral change. When in Rome it was so easy to do what the Roman did.

The psychology of the mob is simply the psychology of suggestion and imitation. It sweeps reason and conscience from the throne and puts the scepter in the hand of passion. Professor Ross in his "Social Psychology" has shown that many of the extravagant religious revivals, so-called, were due not so much to depth of conviction

as to emotional susceptibility. Many a war has been fought because governments were reluctantly swept on by the passion of the populace. A financial panic is often brought on by the same cause. Fads and fancies and fashions in dress and manner and thought pass over the country affecting and infecting all classes of people more or less, because of human susceptibility to suggestion.

This law of susceptibility is a blessing as well as a curse, for though it gives us the mob, it also gives us revivals of morality, honesty and decency. We should recognize this law and utilize it in our work and teaching by creating a school tone that will stimulate every good impulse in the heart of childhood.

Necessary Elements

But what should the tone of the school be like? Can we be more specific in describing it? For the sake of our younger brethren in the profession let me try. In the first

place, the tone of the school should be one of mutual respect and affection between teacher and pupils. Socrates once sent a boy home to his father with the message, "I can teach him nothing, he does not love me." Many another teacher might well do the same, for there can never be the best moral and intellectual results in a school where the teacher is disliked. Severity and force can never stimulate the mental energies so well as kindness and genuine regard.

It is my observation that students generally do the most work for the teachers whom they like. When a pupil forms a dislike for his teacher his work is likely to fall off and he is inclined to spend his time in mischief or sulking rather than upon his lessons. He will neglect his tasks just to tease and vex the teacher. Once let a reconciliation take place and regard supplant ill-will, and there comes a transformation in his attitude towards his work. His percentage comes up with a bound, and the lessons

which he shirked before he now takes hold of with earnestness and avidity. School boards are right in not retaining a teacher who has lost the good-will of his pupils, for good-will is essential to good work.

I am aware that there are enough exceptions to this rule to lead some one to challenge my position. There is Miss Easy, who is sweet and lovable and who never fails to win the affection of her pupils, but she is lax in discipline, uncertain in scholarship, and generally slow and indefinite in her teaching. She wins love but does not impart learning. And there is Miss Stern, who certainly is not lovable, and if loving, no one has made the discovery, who never has the affection of her pupils, but in spite of that fact secures most admirable results. She imparts learning but does not win love. Now certainly Miss Stern is a better teacher than Miss Easy. Possibly here is a choice between two evils. May we not avoid both by finding a teacher who not only wins the

affection of her pupils but effectively teaches the subjects of the curriculum?

The Tone of Cheerful Industry

The tone of the school should be one of cheerful industry. In all ages men have thought it should be a place of industry, but only in our day has it come to be generally believed that the industry should be cheerful. The old-time theology made heaven hard to win, and the old-time school made knowledge hard to gain. The child went to school to prepare for life. He must study the things he would use by and by. If they were difficult and repulsive, no matter, they were needful, and the hardship of mastering them would toughen him for life's exigencies. Then came the awakening:—Pestalozzi and Rousseau and Froebel and their disciples proclaiming that the child has a right to his life now; that to-day is worthy of consideration; that to-morrow is built on to-day; that a child's life should be happy even

in school; that such a childhood is the best preparation for useful manhood.

A teacher who cannot make the school a pleasure to children is not a success; he is wrong or someone else is wrong. It may be the superintendent is exacting more work than can well be accomplished. It may be the texts are beyond the comprehension of the children. That some one is blundering is beyond doubt. There should be no place in an American school for a gloomy, unhappy childhood. In pleading for a happy childhood I am not pleading for an idle one. The school is a place for industry; there are things to be done; but these things can be best done in a school where a joyful eagerness spurs the children on.

The Tone of Victory

The tone of the school should be one of victory. The school should be a place where children fight and win intellectual and moral battles. It must not be a place of intel-

lectual and moral defeats. "I have taught three years in the schools at L—," said a bright teacher to me the other day, "and I have never yet had a class pass the examination sent out by the superintendent." Again some one had blundered—teacher or superintendent. "You cannot conduct a successful school on a regimen of failures," said Dr. B. A. Hinsdale, years ago, and it will always remain true. We have but to compare the relative effects of defeat and victory in our own lives to see the significance of Dr. Hinsdale's statement, but if further evidence is needed it may be had with little seeking.

The most hopelessly defeated man in all the world is the one who has lost confidence in his ability to make a winning fight. Did you ever study the faces of men in a city rescue mission? They do not appear so much hardened as hopeless. These men have fought many a desperate battle to shake themselves free from their evil habits,

but they have met with so many defeats that they at last have lost all confidence in their power to reform, and it is next to impossible to make an appeal strong enough to arouse them to effort. "It is no use," they say. And if under special pressure they resolve to make one more fight for manhood, there is lurking in the fringe of their consciousness the feeling that they will fail again. They have formed the habit of failing.

Now all this is relevant to teaching and training children. The most careless observer of children has noticed how elated they are with victory and how depressed by defeat; he has noted that they like to play games in which they are successful and usually dislike games in which they are unsuccessful; he has observed that victory stimulates to new endeavor while defeat tends to discourage effort. All this means that the emotional attitude of children strongly influences their wills and conduct.

The "no use" spirit gets into boys and girls as well as into men and women, and no more destructive spirit can take possession of a human soul. It should not be allowed to enter, and if it has gained possession it must be driven out at any cost.

Some teachers delight in humiliating children by exposing their ignorance and stupidity and by emphasizing their mistakes and shortcomings. Such procedure develops a "don't care" or a "no use" attitude of mind which paralyzes effort. Think of Napoleon's addressing his army just before a battle in the spirit in which some teachers speak to a class on assigning a lesson. The greatest military genius of his age knew the value of an *esprit de corps* which would not admit the possibility of defeat. The school should be a place wherein intellectual and moral victories are won by children—won by fighting—but won. A school where the children are meeting more defeats than victories is no place to train American citizens

to win in the struggle of life to which they are destined.

The tone of the school is, then, of supreme importance, for it inevitably exerts a silent but mighty influence on the developing boy or girl. It is a power for good or ill which should not be ignored by any one responsible for the education of childhood. It is all the more potent because it is silent and unobtrusive. When the children whom we now teach have become men and women, and the text-books which they study have been put by and forgotten, when the days of their childhood and school have become to them a memory only rarely recalled, when the precepts of life which we so faithfully taught have entirely faded from their recollection, there happily may still remain as a silent yet regnant influence in their lives those attitudes of mind and ideals of life which were unconsciously nourished by the moral and intellectual tone of the school.

PROBLEMS FOR THE TEACHER

1. Study yourself and note to what extent your moods affect your conduct.
2. What effect has your interest or lack of interest in a subject upon the amount of work you can do in a given time?
3. How does your interest in a subject affect your teaching it?
4. Compare the general influence upon their children of two homes radically different with respect to tone or atmosphere.
5. Note the difference in tone and spirit in your school on different days.
6. Observe the effect of these different conditions on the work of the pupils.
7. Study the causes which produced the different conditions in tone.
8. Study the value of scolding and driving as compared with encouragement and enthusiasm as means of getting children to do good school work.
9. Note the effect of defeat and victory in the lives of your pupils. Experiment to test the effect.
10. Study the power of children to hold themselves to disagreeable tasks.
11. Note the causes which produce unprofitable moods in yourself. In your pupils.

CHAPTER II

PERSONALITY

In the preceding chapter I tried to set forth the supreme importance of the tone of the school in the intellectual and moral education of children. The next logical step is to discover, if we can, what is the dominant factor in the tone of the school. If the tone or atmosphere of the school is so potential in the success of teacher and pupil, we should know how it may be determined and controlled.

Twenty-five years after his graduation, a man revisited his *alma mater*. Though much was changed, much remained as of old. There was the river where he and his chums had so often bathed and boated; there was the athletic field where they had won victories and met defeats; and there was the

dormitory; and up yonder the window of the room where he had lived four happy college years. Here were the laboratories in which he had resolved chemical compounds and traced the circulation in root and leaf. Old memories awakened. The names and faces of classmates came thronging back. And yet he was not stirred as he had expected he would be. Something seemed lacking. There was a far-awayness to it all. The scenes about him did not seem vital and personal. He entered the laboratories, and in the corridor unexpectedly met his favorite teacher of twenty-five years ago. A thrill of pleasure shot through his heart and with a handshake that bridged a quarter of a century the whole scene changed. It became alive. The past was again present. As he left the laboratories he said within himself, "Had I failed to see Professor K—— my visit would have been a disappointment; after all, men, not campus and buildings, make a college."

The Teacher Is the School

The college alumnus was right,—the teacher makes the school. The late Professor Payne of the University of Michigan is responsible for the statement that eighty-five per cent of the value of a school lies in the teacher. The buildings, laboratories, libraries, and all other physical equipment count but fifteen per cent. It is the teacher that makes all these worth while.

Bishop Spaulding of Peoria thus sets forth the supreme value of a teacher: "The teacher is the school. What the soul is to the body, what the mind is to the man, that the teacher is to the school. A good teacher will find or devise good methods and will employ them with discernment, dealing with each pupil as an individual soul, unlike any other that exists or has existed. His very presence commands attention, solicits interest and suggests thought. He is alive and he awakens life. His pupils learn to feel that it is good to be where he is, and they

follow him as gladly as though he led them into the balmy air of spring along the flowery banks of limpid streams."

"What shall I have my child study?" asked an anxious mother of a wise friend. "It matters not so much what she studies as with whom she studies," was the sagacious answer.

In ancient days, before there were permanent universities with splendid buildings, with endowments and scores of professors, schools centered around individuals. Eager minds sought out the man with a great message and attached themselves to him, sometimes quite against his desire. In this way men gathered about Socrates, drawn by the richness of his wisdom and the nobility of his life. They were not sent to him for instruction,—they came. After a similar fashion students flocked to Alcuin, the great teacher of the Court of Charlemagne, and three hundred years later to Peter Abelard at Paris. Dr. Thomas Arnold made Rugby

the most famous boys' school in all England, and Agassiz made Harvard the most renowned school of biology in America.

Our own experiences confirm this view of the value of the teacher. Recall the years of your school life which were most fruitful of good, and then recall the years that yielded the most disappointing returns. What made the difference? Certainly not the schoolroom, nor the furniture, nor the maps on the walls, nor the books with which you studied. Nor yet was it your classmates, nor yourself. The difference lay in the teacher. We may rightly measure our education not by the number of years we have spent in the school but by the number of stimulating, suggestive, and inspiring teachers it has been our good fortune to have known.

If Professor Payne is right, if Bishop Spaulding is right, if the lives of great teachers are to instruct us, if our own experience is trustworthy, the teacher makes

the school. We solve the question of good schools, then, when we solve the question of good teachers. This brings us face to face with the inquiry as to what constitutes a good teacher. What are the elements of character that, combined, make a man or a woman a successful guide and leader of childhood? This is a most practical and searching question for every one who is, or aspires to be, a teacher. Let me attempt to answer it.

Importance of Personality

Should you ask a thousand superintendents what is the one fundamental and basic qualification which they look for in the teachers they employ, ten hundred of them would reply, "Personality." They might use different terms, but they would mean the same thing. Should you ask a thousand superintendents the most frequent cause for the failures of teachers, ten hundred would reply, "Lack of personality." Should

you ask the presidents of normal schools what type of students is the most hopeless material out of which to make teachers, they would unanimously reply, "The type which is lacking in personality." Personality is the keystone in the arch which spans the chasm of defeat. It is the parent germ out of which evolve all other necessary qualities; it is the element, possessing which, all other good qualities are increased, and lacking which, all other good qualities are minimized and rendered ineffectual.

In his charming booklet on "Unconscious Tuition," Bishop Huntington has the following passage on the unconscious power of personality:

"My purpose here is simply to show that some of the deepest and most powerful impressions are made on our minds, independently of any spoken or written words, by influences, by signs, by associations beyond any speech. And this point lies close to my argument. You know the remark

they used to make about Lord Chatham, that everybody felt there was something finer in the man than anything he ever said. We are taught and we teach by something about us that never goes into language at all. I believe that often this is the very highest kind of teaching, most charged with moral power, most likely to go down among the secret springs of conduct, most effectual for vital issues, for the very reason that it is spiritual in its character, noiseless in its pretention and constant in operation."

Some personalities have the power of awaking all the sleeping imps of evil in boys and girls. Their presence invites mischief and rebellion, and the very means they adopt to repress disorder breeds more disorder. It is a constant warfare between them and their pupils. This is no exaggeration. Numbers of students who enter the normal school with which I am connected admit that such was their attitude toward many of the teachers in the grades and in

the high schools. Unfortunately these cross-grained personalities do not seem to know the cause of their trouble, but think it lies in the natural depravity of childhood instead of in themselves.

I recently had an application for a position from a teacher of fine preparation and considerable experience. I wrote to a wise, open-minded normal school president, with whom she once taught, asking about her personality. "She is simply impossible," he replied. "She cannot get along happily with colleagues nor pupils." I have no doubt this person could draw up a general indictment against superintendents, normal school presidents and children. To her, humanity is sadly out of joint.

Inspiring Personalities

Happily there is another type of teacher, much more common, whose personality calls into activity all the good brownies in children's hearts. Where such men and women

are it is easy to do well. They inspire order, system, industry and love of knowledge. Worthy ambitions spring up in even stubborn and rebellious natures under the light and warmth of their presence as flowers come forth from the cold earth under the genial rays of the spring sun.

The great teachers of history have been men of inspiring personality. The secret of the power that Socrates had over the hearts and lives of men is revealed to us in the tribute Xenophon, one of his illustrious disciples, paid to his dead master. "Of those who knew what sort of man Socrates was," said Xenophon, "such as were lovers of virtue continued to regret him above all other men, even to the present day, as having contributed in the highest degree to their advancement in goodness. To me, being such as I have described him, so pious that he did nothing without the sanction of the gods; so just, that he wronged no man, even in the most trifling affair, but was of service

in the most important matters to those who enjoyed his society; so temperate, that he never preferred pleasure to virtue; so wise, that he never erred to distinguish better from worse, needing no counsel from others, but being sufficient in himself to discriminate between them; so able to explain and settle such questions by arguments; and so capable of discerning the character of others, of confuting those who were in error and of exhorting them to virtue and honor—to me, I say, he seemed to be such as the best and happiest of men would be.” To know such a man as Xenophon has described, to be under the influence of his life and the inspiration of his thought, whether in a university with modern equipment or on a rock by the roadside, would be a cause of gratitude to heaven.

It was equally true of Arnold that his power lay in his splendid manhood. Dean Stanley, a Rugby boy, who has given us the best history of the famous Rugby school, de-

clared, with some exaggeration no doubt, that he could put all that Arnold taught him into a little notebook; and yet the boys trained at Rugby were winning honors at the universities. Of Arnold, Dr. Percival says: "His influence was stimulative rather than formulative, the secret of his power consisting not so much in the novelty of his ideas or methods as in his commanding and magnetic personality and the intensity and earnestness with which he impressed his views and made them—as a prophet makes his message, a part of the living forces of his time." But Socrates and Arnold are no exceptions. It is as true of the little woman in an isolated district of Montana as of them,—that her most effective influence for the unfolding of the minds and hearts of her pupils will flow from that hidden spring which we call "personality."

Can Personality Be Developed?

But having concluded that personality is the basic qualification of a successful teacher,

have we really made much progress? Have we said anything to make clear to any young person ambitious to become a teacher what steps must be taken to reach the coveted goal? I fear not. The writer remembers well as a young man, a novice in the profession, how helpless and almost hopeless he felt after listening to an address on "personality" by a noted educator. He exalted personality, but did not say of what it consisted or how it might be acquired or developed. Indeed, his view plainly was that, like genius, it was inborn, or, like the *grace* of God, descended from heaven—small comfort to one who did not think himself a genius or a special favorite of the Deity.

If personality is inborn, if good teachers are such "by the Grace of God," if leadership cannot be developed through conscious and conscientious effort, then it is useless to take much time in discussing it with teachers and would-be teachers. The only

thing to do is to apply the test of a brief trial to candidates for teaching, and reject those who do not show that they have been endowed with a heaven-born gift. If, on the other hand, leadership can be developed, if by taking thought we may add to the stature of our personality, then it is worth our time to endeavor to learn of what it consists and what are the laws of its growth. The writer believes that what we call personality may be developed, and that it will be fruitful to inquire into its nature and the condition under which it unfolds.

Of course, something cannot come out of nothing. There must be in the person the possibility of growth. There must be the germs of character or character will not be evolved. Persons differ in their original endowment. Some are natural teachers, others are not. Geniuses are rare. Not enough can be found to supply the schools. Most schools must be taught by persons of average endowment, who have through study and ex-

perience and conscientious effort, developed the one, the two, or possibly the three talents nature bequeathed them. "The door of hope" is shut to but few.

But what is personality? Of what stuff is it made? Can we get at its constituent parts? Can we resolve it into its elements as we resolve the white light of day by passing it through a prism? In the succeeding chapters I shall make the attempt to answer these questions.

PROBLEMS FOR THE TEACHER

1. Study your attitude toward children. Do you like to be with them, or do you naturally avoid them when possible?
2. Which do you like better, boys or girls? Why?
3. Do you feel inclined to dislike mischievous children? Dull children? Why?
4. Try to describe how you felt when you thought the teacher disliked you.
5. Name the pupils in your school who, you think, do not like you. Try to find the reason.

6. Note what effect a pupil's regard for his teacher has upon his work.
7. Try to discover the particular friction of mind which retards the work of your dull pupil.
8. Can you tell stories so as to interest your school?
9. Name the dangers that are likely to befall a sympathetic teacher.
10. Did you ever succeed in winning over a pupil who disliked you? How?

CHAPTER III

SYMPATHY

Our present problem is to find the elements of personality, which, united in an individual, make him a successful teacher. Fundamentally, teaching is leadership. It is essentially the art of stimulating and guiding the activity of another person's mind. You cannot inject an idea into a pupil's mental circulation as the doctor hypodermically injects drugs into the blood. The only thing that you can do is to lead him to center his attention on the idea which you wish him to get, by arousing his interest in it. There your power stops, and the pupil's mind must do the rest. The teacher is then an energizer and a guide. He arouses and directs the mental activities of his pupils.

In this respect he is like all great leaders of men, for the leaders of men have done

precisely this thing,—they have aroused and directed the mental life of their followers. If we can discover the elements of personality in the great leaders of the race, we shall undoubtedly hit upon the qualities which are essential to a good teacher. Can we find common qualities in such diverse characters as Jesus of Nazareth, Moses, King David, Julius Caesar, Gladstone, Lincoln, which gave them power over men and make them stand out in history as great leaders of humanity? I think we can.

It goes without demonstration that we cannot control and manipulate a machine unless we understand it. The automobile is tractable and easily managed by an experienced driver, but to the novice it is a sullen and incorrigible demon of destruction. We have all sat in wonder and admiration at a trained animal show. Here were great, clumsy elephants, treacherous polar bears and fierce lions and tigers performing inconceivable tricks at the crack of the whip. By

what secret power was the trainer able to bring these fierce natures under his control and make them amenable to his will and order? Should you ask him he would reply that the primary source of his power is an understanding of animal nature. Every animal is an individual and the trainer must know the peculiar traits and characteristics of each. Some men never can acquire an insight into animal psychology just as some men can never comprehend an intricate machine.

Sympathy Gives Insight

Now, leadership of men demands insight into human nature precisely as the control of animals rests on insight into animal nature. This insight sympathy gives. The word "sympathy" comes from two Greek words and literally means "to suffer with." It stands for the ability to put yourself in the other man's place; to enter into his feelings; to understand and share his joys and

his sorrows, his difficulties and perplexities, his victories and defeats, his hopes and aspirations.

In his inspiring book, "The Life that Counts," President Samuel V. Cole has the following to say of the value of sympathy: "Human sympathy is a priceless possession in anybody's life. For the highest service as well as for the highest culture it is indispensable. It is an element in all leadership; unless one feels with others he can never understand them or exert much influence over their lives. Not what we possess in separateness and isolation but what we possess in common, or are able and willing to share, gives us power and usefulness among men. The greatest benefactors of the race have been men of great sympathies. With the spirit of caste or exclusiveness they have had no lot or part; there is not a snob or a Pharisee among them."

A man lacking sympathy never becomes a popular leader no matter how honest, intel-

ligent and well-meaning he may be. He may command the respect but he cannot win the hearts of the multitude, and they will turn from him to a man less worthy who knows the way to their affections. The remarkable hold which the character and teachings of Jesus have upon the hearts and imaginations of men of all creeds to-day is due not more to the purity of his life than to the sympathetic insight with which he entered into the experiences of humanity. He knew the heart of man.

Sympathy the Basis of Tact

Sympathy is the basis of that most valuable and much-to-be-coveted quality which we call tact. Tact is the ability to adjust one's self to the peculiarities and idiosyncrasies of mankind, and is indispensable to any one who has to deal with humanity. The historian Lecky has put the following discriminating evaluation upon tact:

“It is certainly not the highest of human

endowments, but it is as certainly one of the most valuable, for it is that which chiefly enables a man to use his other gifts to advantage, and which most effectually supplies the place of those that are wanting. It lies on the borderland of character and intellect. It implies self-restraint, good temper, quick and kindly sympathy with the feelings of others. It implies also a perception of the finer shadings of character and expression, the intellectual gift which enables a man to catch those more delicate notes of feeling to which a coarser nature is insensible."

Put tact and talent side by side in a contest for position and power involving the favor of men and nine times out of ten tact will win. We cannot resist the charm of a person who is always agreeable, neither can we resist the repulsion of one who has a genius for making himself disagreeable. The greatest achievements in statesmanship and diplomacy are more likely to be accomplished by a man of moderate abilities accompanied

by tact than by sheer genius. It is said that at his death King Edward VII of England was the most influential person in Europe, despite the fact that the sovereign of Great Britain is theoretically barred from having a part in shaping the policies of the Empire. The influence of Edward came through his good sense and unfailing tact. The diplomatic success of Franklin at the court of France during the American Revolution was quite as much a triumph of courtesy and tact as of learning and statesmanship.

Tact vs. Personality

There are persons who despise tact as unmanly and ignoble and quite unworthy of a frank and courageous nature. They "speak their mind" and "tell people what they think." They want people to know where they stand. They pride themselves on their courage and honesty. They plant both feet squarely on the first article of amendment to the federal constitution, which guarantees

freedom of speech. Such people go through life needlessly hurting and bruising, cooling their friends and heating their enemies, denied an opportunity to do the larger and better things in the great world's work, and usually, if they are persons of abilities, cherishing the conviction that they are not appreciated and honored according to their deserts. Who has not known such unfortunate lives?

Let us distinguish between tact and sycophancy. Tact is not toadyism. It is not weak compliancy to the whims, prejudices and impositions of others. It is not trickery, subterfuge nor flattery. These are justly contemptible in any man. If you would study one of the noblest and inspiring examples of tact in dealing with great men and a great and sensitive people in a stupendous crisis, study the life of Abraham Lincoln. The consummate skill with which he managed such diverse and antagonistic temperaments as Stanton and Seward and

made them work in harness has rarely if ever been surpassed, while at the same time his bed-rock honesty and clear-eyed frankness can be challenged by none. From such a study you will come with a clearer conception of what tact is and with a higher appreciation of its value.

Opportunities for Tactfulness

Teaching is a calling that deals with human nature and for that reason the teacher must be a person of infinite tact. In the first place, he must adjust himself to the varieties of temperament represented by his superior officers. Some are unable to do this. They are always at outs with somebody. I have known teachers who were never able to get the co-operation of the school boards in the furnishing and equipment of their schools. Somehow they always had "stingy" officers. Yet these same officers proved very liberal to the succeeding teacher. I am suspicious that the dis-

position of the teacher was contributory to the "stinginess" of the board.

Probably nowhere is tactful diplomacy so needful to the teacher as in dealing with the parents. Here is a field of endeavor that would test the diplomatic skill of a Franklin or a Lincoln. The parents must be won or the teacher is certain to fail. The welfare of the child demands that school and home shall work in harmony. But how difficult the problem: here is Mrs. Brown, whose children must never be punished, and here is Mr. Jones, who wants his boy spanked twice a week; here is Mrs. Davis, whose "Jimmie" is picked on by the other boys, and here is Mrs. Smith, who insists that her Mary must be promoted though she has been absent half the time during the year and has utterly failed in her work. But why particularize? We all know the numerous tales of woe. Now, I submit that here is ample scope for tact, but tact of the

Lincoln and Franklin brand is equal to the situation.

Tact will recognize the heart of the parent desiring the best for the child; it will recognize the parents' right to call at the school and talk matters over; it will frankly and kindly listen to the parents' view of the case; it will as kindly and frankly present the teacher's side. Nineteen times out of twenty tact will win; for courtesy, kindness and sincerity are all but irresistible.

As I write these lines my mind goes back many years. I see a young man who is teaching his first school standing at the window at the close of the day, watching the determined stride of a woman coming up the walk. He had disciplined a boy that day and the youngster's mother was about to pay him a visit, as had been predicted. She had a reputation for "calls" on the teachers. A campaign of defense was swiftly planned. There was a knock at the door. The teacher opened it and with his most gracious smile

and cordial handshake welcomed the visitor. She was asked to take a seat. A most delightful conversation followed, in which the teacher took the lead. The topics were various, but finally the important matter was reached and talked over in a frank and kindly spirit and the lady, thanking the teacher for his interest in her boy, took her departure. From that day her family, including her husband, were the teacher's loyal friends.

The same plan will not always win. A trout fisherman needs more than one kind of bait if he would fill his creel day after day. It is tact that detects what bait is suited to the taste of the various dispositions comprehended in the genus parent.

Again let me insist that tact is not cheap and insincere diplomacy that shuns issues that should be faced; it is rather an insight into human nature which avoids needless controversies and meets all necessary ones

so open-mindedly, fairly and wisely as to dispel any ill-will in opponents.

Sympathetic Insight Necessary

But the great work of the teacher is with childhood. He is a "fisher" of children. He must catch them. This is a primary condition of success. Usually if he catches the children he will catch the parents. In dealing with children he fails utterly if he has not the insight which sympathy gives. Lacking this insight, all his other qualifications are relatively ineffective, for he cannot utilize them. He is like a novice before a machine; he does not know what levers to pull and what valves to turn. He is a disconnected battery; the energy in his soul cannot flow from him to the mental machine he is endeavoring to control.

Says Dr. Dutton of Columbia: "I have the presumption to say that the first requisite to a successful school is that the teacher know her pupils, that she know each indi-

vidual as such. How many times has this been said, and yet how many teachers have a blurred vision which enables them to see the school only in the mass, and lack that perception which recognizes the infinite variety of temperament and disposition there represented." There is no average child. Every child is an individual and must be dealt with as such. Each mind has its own peculiar set of frictions, says Professor Palmer; and a teacher must have the intuition to discover these frictions and deal with them individually.

It is beyond controversy that at this particular point the schools are most subject to criticism. Here is where they fail most. Our city system deals with children *enbloc*; they are taught "by grades" and are promoted "by grades"; "the grades" are often, almost always, too large; and the backward child, the gifted child, and the "peculiar" child are lost in the mass. The number of classes which the country teacher

has to conduct daily makes the problem of individualizing quite as difficult in the country as in the city. Against these adverse conditions the teacher must take up arms and stoutly fight for the rights of the individual boy and girl. He must study his children as minutely as the trainer studies animals, if he would render to each the service which each has a right to expect.

In his "Ideal Teacher," which every one should read, Professor Palmer has beautifully described the function of the teacher. "Most human beings," he says, "are contented with living one life and delighted if they can pass that agreeably. But this is not enough for us teachers. We incessantly go outside ourselves and enter into the many lives about us—lives dull, dark and unintelligible to any but an eye like ours. And this is imagination, the sympathetic creation in ourselves of conditions which belong to others. Our profession is therefore a double-ended one. We inspect truth as it

risers fresh and interesting before our eager sight. But that is only the beginning of our task. Swiftly we then seize the lines of least intellectual resistance in alien minds and, with perpetual reference to those, follow our truth till it is safely lodged beyond ourselves.

“Each mind has its peculiar set of frictions. Those of our pupils can never be the same as ours. We have passed far on and know all about our subject. For us it wears an altogether different look from that which it has for beginners. It is their perplexities which we must reproduce and—as if a rose should shut and be a bud again—we must reassume in our developed and accustomed souls something of the innocence of childhood. Such is the exquisite business of the teacher, to carry himself back with all his wealth and knowledge, and understand how his subject should appear to the meager mind of one glancing at it for the first time.”

Dr. H. Clay Trumbull, for years editor of the *Sunday School Times*, has a volume entitled "Hints on Child Training." The following paragraphs are taken from the chapter on "Sympathy." They are so pertinent to our work as teachers that the word teacher could be substituted wherever the word parent occurs.

"A child needs sympathy hardly less than he needs love; yet ten children are loved by their parents where one child has his parents' sympathy. Every parent will admit that love for his children is a duty, but only now and then is there a parent who realizes that he ought to have sympathy with his children. In fact, it may safely be said that among those children who are not called to suffer from actual unkindness on the part of their parents there is no greater cause for unhappiness than the lack of parental sympathy. And, on the other hand, it is unquestionably true that in no way can any parent gain such power over his child

for the shaping of the child's character and habits of life as by having and showing sympathy with that child.

“How the child ought to feel is one thing. How the child does feel is quite another thing. The parent may know the former better than the child does; but the latter the child knows better than the parent. Until a parent has learned just how the child looks at any matter, the parent is incapable of so coming alongside of the child in his estimate of that matter as to win his confidence and to work with him toward a more correct view of it. To stand off apart from the child and tell him how he ought to think and feel may be a means of disheartening him, as he finds himself so far from the correct standard. But to stand with the child and point him to the course he ought to pursue is more likely to inspire him to honest efforts in that direction, until he comes to think and to feel as his parent would have him.

“Still more does a parent lose an opportunity for good to his child if he fails to have sympathy with his child in that child’s weaknesses and follies and misdoings. It is in every child’s nature to long for sympathy at the point where he needs it most; and when he has done wrong or has indulged in evil thoughts, or is feeling the force of temptation, he is glad to turn to some one stronger and better than himself, and make confession of his faults and failures. If, as he comes to his parents at such a time, he is met with manifest sympathy, he is drawn to his parents with new confidence and new trust. But, if he is met unsympathetically, and is simply told how wrong he is, or how strange it seems that he should be so far astray, he is turned back upon himself to meet his bitterest life struggle all by himself; and a new barrier is reared between him and his parents that no parental love can remove, and that no parental watchful-

ness or care can make a blessing to either child or parent."

As we read these paragraphs it comes with new meaning, "Except ye become as little children," and the resolve is born anew to bring to our work as teachers that sympathy which shall open to us the holy of holies of the child's love and confidence.

Sympathy a Source of Joy

Sympathy is the seed of perpetual joy in teaching. "How can you endure the teaching of elementary Greek year after year?" asked a man of a friend of mine, who was one of the best teachers I have ever known. "Bless your soul," replied the teacher, "I do not teach Greek, I teach boys and girls." Years glided by and still he taught with all the fire of his youth. Love of knowledge is not a permanent source of joy in teaching—indeed, it has the tendency, sooner or later, to disqualify one for that vocation. The more one knows the more difficult and uninter-

esting it is to deal with the ignorance of untrained minds, unless one has a perennial interest in such minds. Those who lack this love for childhood tire of teaching as soon as the novelty wears off and tend to become cold and harsh and joyless. They are the nagging, scolding, sarcastic teachers. They teach to live, while the true teacher lives to teach.

To the true lover of childhood every mind is a new problem in life, a riddle to be solved, an unknown country to be explored; and to watch the unfolding of the powers and capabilities of the soul is a privilege and a joy. It is this that tempts the best teachers into the profession and keeps them there. They would not change their calling for double the salary. They teach for the same reason that an artist paints or a poet writes—"for the joy of the doing."

The sympathy which I am discussing must be distinguished from mere senti-

mentality. It is not emotion and gush. It is intelligent, calm and self-possessed. It sees the evil as well as the good in every child. It can be severe when severity is demanded, but always and everywhere it will have faith that goodness is stronger than evil, and with this enlightened and abiding optimism it confidently and joyfully labors on.

PROBLEMS FOR THE TEACHER

1. Study the public speakers whom you hear to determine what part personality has in their success.
2. Observe the influence that the personalities of your friends and acquaintances have on your opinions and conduct. Are you influenced more by what they say or by what they are?
3. Name the persons who have been most helpful to you and discover if possible the secret of their influence.

4. Select the best teachers you had when in school and name the qualities that made them successful.
5. Recall how you felt when you thought your teacher disliked you.
6. Are you inclined to dislike mischievous children? Dull children?
7. Name the children who you think dislike you and try to discover the cause.
8. Note the effect of a pupil's like or dislike for his teacher upon his work.
9. Did you ever win over a person who disliked you? How? Is it worth while?
10. Do your pupils like school? Do you like teaching?

CHAPTER IV

SINCERITY.

If we again carefully reflect upon the personalities of the great men I have mentioned, we shall discover that another vital and dominating element in their character is sincerity. Says Carlyle: "But of a Great Man especially, of him I will venture to assert that it is incredible he should have been other than true. It seems to me the primary foundation of him, and of all that can lie in him, this: No Mirabeau, Napoleon, Burns, Cromwell, no man adequate to do anything, but is first of all in right earnest about it; what I call a sincere man. I should say sincerity, a deep, great, genuine sincerity, is the first characteristic of all men in any way heroic."

Sincerity as Purpose

Sincerity with Carlyle is moral earnestness and depth of conviction. He holds that no man can long lead men and be a fraud and hypocrite at heart. The courage, fortitude, strength of purpose and willingness to suffer which are found in all great leaders and which all leadership demands are virtues which do not grow in the soil of hypocrisy and deceit. A man may be wrong, may be selfish, may not always be true and honest in his methods and means, and still be supremely sincere in the work he undertakes to do. His soul and body are dedicated to its achievement. Judged from this point of view, Napoleon and Mahomet were sincere. Of Mahomet, Carlyle exclaims: "A false man found a religion! Why, a false man cannot build a brick house. If he does not know and follow truly the properties of mortar, burnt clay, and what else he works in, it is no house that he makes, but a rubbish-heap."

This whole-souled loyalty to a cause, this

consecration to the work of life, is a tremendous power for achievement. If the lives of great men teach us anything it is the value of loyalty to our work. "Have a work to do," they call to us down the centuries, "and be loyal to your work. Believe in it. Give your heart to it. In serving it you will save yourself. It is a thousand times better for a man that he honestly and heartily serve a wrong cause than no cause at all." Sincerity of purpose is fundamental to success. Nothing is of greater moment. Like love, "it beareth all things, hopeth all things, believeth all things, endureth all things." "This one thing I do," cried Saint Paul—cries every man and woman who is doing anything worth while in this world.

Nine-tenths of the failures of life are due to a lack of devotion to the work in hand, to a vacillating, indifferent, flippant attitude towards life. Such an attitude of mind saps manhood. It makes the moral muscles flabby. It turns a man adrift like a

chip on the ocean. Too many are unwilling to pay the price of victory. They forget that the victories which they hope to achieve to-morrow must rest on the toil and self-denial of to-day. Men do not gather grapes from thorns nor figs from thistles. This applies just as truly to the teacher in District No. 9 as it does to the founder of a religion or the leader of a party. The basis of leadership, and teaching is leadership, is the same in every occupation.

The teacher has a cause to serve. That cause is the training of boyhood and girlhood, the making of manhood and womanhood. To this cause he must be loyal. He must believe in its dignity. He must see in his work the good of all the world. He must throw into his work his whole soul. He must be willing to deny himself for it. He must have "a deep, great, genuine sincerity." One lacking such sincerity has no place as a teacher of children.

Sincerity Gives Courage

Courage is, it seems to me, a natural outgrowth of sincerity. A sincere man can never be a coward. Sincerity excludes cowardice as light excludes darkness or as heat excludes cold. Sincerity looks clear-eyed and calm-browed at danger of whatever sort. It is not afraid of ridicule, nor hate, nor defeat, nor death. The martyrs of history from Socrates to Hampden have been men and women, yes, and children, of unshakable sincerity and loyalty to the truth as they saw it.

Teachers need courage to live up to their highest ideals; to withstand the temptation to go in the line of least resistance; to part with companions when they go wrong; to turn their backs upon pleasure when it beckons them away from the plain duties they have assumed; to work that they may better serve the children whom they teach; to keep faith in word and deed with all the obligations of life. The teacher needs

courage to frankly face and honestly weigh adverse criticism. Too few can do so. It is human nature to consider a critic an enemy. We are angry and resentful with those who oppose us or else we lose heart and give up. Either course is proof of weakness. Napoleon said he learned more from his enemies than from his friends. Friends discover our excellencies, of which we are quite apt to be aware; but our "not-friends" discover our shortcomings, to which we usually shut our eyes. It is just as necessary for us to know the latter as to know the former. A teacher should cultivate the habit of bravely and candidly considering every adverse report that comes to him concerning his work. They are very often a source of great profit. If they have no foundation they may be dismissed and steps may be taken to correct the wrong impression. If, however, there is good cause for the adverse criticisms, we should be most thankful they have been made.

The significance of courage in an effective life has been so well stated by Doctor Cole, whom I have quoted once before, that I shall venture to quote him again:

“Our virtues, and in fact about all the powers we possess, require the backing of courage to make them effective. Loyalty, honesty, sympathy, conviction of right, high ideals, knowledge, skill—these are worth no more than old lumber in a person’s life unless he has courage enough to put them to use. We fail oftener than anywhere else at the point of courage. Many a man sees what he ought to do but he lacks the will power and willingness to endure the necessary discomfort; that is to say, he lacks the courage for doing what he sees he ought. Some lives seem so well equipped, yet so fruitless of results, that they remind us of a beautiful armory in which you find a splendid array of weapons but no hand to wield them.”

In the preceding chapter I said that sympathy with the young was a source of

perennial joy in teaching. I did not say constant and continuous joy. A perennial flower is not always in bloom. There come days to every teacher when he tires in the work, possibly of the work; days when even the eager faces of childhood or youth become wearisome and their joyous laughter awakens no answering smile. Body and mind are weary. In such hours the world calls. Then it is that from the deep reservoirs of sincerity and high purpose he drinks strengthening draughts of courage and fortitude to bear the burdens of the hour.

Sincerity as Moral Integrity

But sincerity, as I am using the term, means more than it did with Carlyle, more than whole-hearted devotion to a cause. In its broadest significance sincerity stands for integrity of character, for genuine moral worth. To say of a man that he is sincere should mean not only that he has a worthy object in view and is earnest in its pursuit;

but that he is sound and reliable in all the relationships in life. It should mean that he is honest; that he is truthful; that he is trustworthy; that he is kindly and charitable; that he is a good member of society.

Such sincerity we find in Moses, Washington, Gladstone, Lincoln. Such sincerity we see in Dr. Thomas Arnold, President Hopkins, Dr. W. T. Harris, Horace Mann and other great teachers and educators. Such men despised deceit and all underhanded methods of gaining their ends. They loved the truth and lived the truth. Men grew nobler from association with them. They were trusted because they were not only wise but true.

The world forgives mistakes but it is slow to forgive deceptions. We pity and pardon Othello for the murder of his innocent Desdemona, but we scorn treacherous Iago, whose revengeful cunning awakened in the guileless Moor the jealousy which prompted the deed. We respect Governor Hutchinson

for his open and manly opposition to the action of the colonies in their conflict with Great Britain, but we have no respect for Benedict Arnold, who, in a mean spirit of revenge and greed, betrayed the cause he had so ardently championed.

The one supreme quality we demand in our friends is sincerity. We cling to one who is true, we turn from one who is false. A man who is not morally trustworthy cannot hold the allegiance of his fellows. He may successfully play the hypocrite and conceal his real character for a time and thus hold the captaincy among men, but sooner or later his mask will be torn from him and his followers will desert him in disgust and anger. And even should he, by unusual cleverness, hold power throughout his life, the searching and unerring judgment of succeeding generations will detect his moral unsoundness and deny him a place on their roll of honorable remembrance.

In no one is integrity of character more

to be sought than in a teacher. To no one is this virtue more needful for success. Neither cleverness nor craftiness can take the place of simple, straightforward, downright honesty of heart. It is the bed-rock of a teacher's character. If he have not this, all his other talents are worthless.

There are some teachers who disbelieve this in spite of history. They seem to think that craft is a safe substitute for character, and deceit for decency. They spend more energy in perfecting the schemes to conceal their real character than would be necessary to make them worthy. Sooner or later their deception is discovered and they are repudiated by society as unworthy of confidence and trust. It seems unthinkable that a teacher should be other than upright and true, and it is an honor to the profession and a credit to the moral sentiments of humanity that so few prove to be unworthy. Instinctively society refuses to tolerate as a teacher anyone who is not pure and upright.

Sincerity the Mother of Justice

Sincerity, in the broader sense, is the mother of justice. One of the virtues which we look for in parent and friend, in judge and juror, and no less in the teacher, is a keen sense and a high ideal of justice. Justice to all has ever been cherished as one of the noblest of American ideals. It is the pole star by which every great American statesman and jurist steers his course. The great world problem is to bring about such conditions that every human being shall have a just and fair share of the blessings of life. We rank governments according to their ability to make effective laws guaranteeing equal justice to all classes and conditions of their population.

You will recall the typical representation of the spirit of justice, a figure blindfolded, holding in one hand a pair of balances and in the other a sword, the symbol of power. The blinded eyes signify that justice in the administration of rewards and punishments

is blind to all distinctions between friend and foe, kin and stranger, and that the deeds of all will be impartially weighed and requited. We respect and honor laws and courts and judges so far as they are true to this ideal, and we repudiate them and rebel against them when we believe them false to this conception.

Justice is as much an ideal of American childhood as of American adulthood. In his earliest years, if a child has playmates, he is made aware that there are rules of the game which he must obey if he is allowed to play. To be "fair" is to childhood what to be "just" is to the adult. If you listen to a group of children at play you will hear repeated appeals for "fairness." "He does not play fair" is ground enough for putting a companion out of the game. Few stronger appeals can be made to a boy than that to his sense of fair play.

The children take this keen sense of justice into the schoolroom. They are alert

in watching and weighing the acts and words of a teacher. They are quick to detect the slightest partiality or favoritism or the absence of square dealing with any member of the school. The teacher who is just has a moral hold upon his pupils that nothing else will give. The teacher who is pronounced "unfair" has lost his leadership. The children proclaim their verdict "fair" or "unfair" in their homes, and the reputation of the teacher is made for good or ill throughout the entire neighborhood.

The teacher is under the same obligations to be just as is the judge, and, at the same time, the possibilities of being unjust and the temptation to be unfair are perhaps greater. The judge stands in an impersonal relation to the laws which he interprets and applies. He did not make them, and his personal dignity and honor are not involved if they are broken. Moreover, he is not personally interested in the individuals who may be involved in the case before him. A judge

would not be allowed to preside in the trial of a case if it were known he had any personal interest in the matter. Not so with the teacher. His personality is involved in every rule violated and every offense committed. He is the legislator, the executive and the judge. The three functions of government which society has so carefully and specifically separated and lodged in three independent but coördinate departments of government, are vested in him. He is a despot, a tyrant, in the original sense of the terms,—that no one shares with him the responsibilities of government. Herein is his danger.

Violation of Justice

There are three particulars in which a teacher is likely to violate the principles of justice. First, he is in danger of being partial in dealing with his pupils. In every school there are children whom nature and training have made very attractive, and there are others who have been favored by

neither nature nor family environment; there are the bright pupils and the dull pupils; there is the straight-grained, pliable, adjustable type, and there is the crooked, gnarled and inflexible type. A person must be more than human not to respond to the winsomeness and attractiveness of the favored ones. Yet the teacher must be so well established in the principles of justice and impartiality that no one will be able to detect the slightest difference in the treatment of these various types of pupils; at least the difference in treatment should not favor those to whom the greater blessings have already been given. The fact that the pupils are looking for the teacher to show favoritism should put him especially on his guard.

The second danger threatening the teacher is the tendency to identify himself with the rules of the school and to consider every infringement of the rules as a personal offense against him. "I am the rules," he is tempted to say, "and the child that breaks

a rule shows disrespect to me." This attitude is wrong. The teacher should keep himself apart from the rules and treat them, so far as possible, as the judge does the law,—as wholly impersonal. By so doing he will be less inclined to develop ill-will or grudges against the "bad boy" who cannot keep the rules of school or home. A teacher is lost who begins to cherish grudges.

A third and most serious mistake which a teacher is likely to commit is to fail to look at all questions of misdemeanor and lapses of conduct from the pupil's point of view. A jury gets both sides of the case carefully and painstakingly presented to it by witnesses and attorneys for the plaintiff and for the defendant, and the judge gives the law which applies. The jury is then called upon to render a verdict. To the teacher falls the hard task of being the attorney for both sides in the controversy, the judge and jury as well; as such, he must know how and what the offender, and often the school in

general, think about the matter. His side looms up large and it requires a high sense of justice and a good degree of imagination to look at the matter from the children's point of view.

We teachers must constantly remind ourselves that our pupils do not and cannot look at matters of discipline from our point of view. What seems just to us may, and often does, seem unjust to them. There are but few of us who cannot recall instances in our school life where we honestly thought the teacher wholly wrong and unjust; and in some, if not all cases, we hold the same opinion to-day. No doubt the opinion of our school-days was wrong in some cases, if not all, but our experience should lead us to do our best to get the point of view of our pupils, for our reproofs and punishments lose much of their moral value if our pupils believe them to be unjust.

Here is where sympathy and sincerity coöperate. Sympathy enables us to get the

pupils' point of view, and sincerity of heart gives the unchanging purpose to deal justly.

I know of no words which are more fitting to close this discussion than the following from David P. Page on "The Spirit of the Teacher":

"Perhaps the very first question that the honest individual will ask himself as he proposes to assume a teacher's office, or to enter upon preparation for it, will be, 'What manner of spirit am I of?' No question can be more important. I would by no means undervalue that degree of natural talent, of mental power, which all justly consider as desirable in the candidate for the teacher's office. But the true spirit of the teacher, a spirit that seeks not alone pecuniary emolument, but desires to be in the highest degree useful to those who are to be taught; a spirit that elevates above everything else the nature and capabilities of the human soul, and that trembles under the responsibility of attempting to be its educator; a spirit that looks upon

gold as the contemptible dross of earth, when compared with that imperishable gem which is to be polished and brought out in heaven's light to shine forever; a spirit that scorns all the rewards of earth and seeks the highest of all rewards,—an approving conscience and an approving God; a spirit that earnestly inquires what is right, that dreads to do what is wrong; a spirit that can reverence and recognize the handiwork of God in every child and that burns with the desire to be instrumental in training it to the highest attainment of which it is capable; such a spirit is the first thing to be sought by the teacher, and without it the highest talent cannot make him truly excellent in his profession."

PROBLEMS FOR THE TEACHER

1. To which are failures in life more due, lack of knowledge or lack of purpose?
2. Test your life by the first question.
3. Can one who is honest succeed in life?
4. Were you ever unjustly reprov'd or punished? How do you explain it? What effect had it upon you?

5. Do you find it hard to be impartial? In what respects?
6. Test by this chapter the most nearly ideal characters that you know.
7. Which does the world need the more, mercy or justice?
8. Which is it the easier for you to render? Why?
9. Is the insincerity among mankind due more to evil motives or to lack of courage?

CHAPTER V

DYNAMIC KNOWLEDGE.

If we have been right in our analysis, so far, sympathy and sincerity are two elements of character in a leader. But they alone do not constitute a commanding personality. They will insure a tactful and trustworthy man, who will be capable to the extent of his abilities, but his abilities may be slender. Leadership can no more stand on these two qualities than a stool can stand on two legs. There is needed a third element of character to lift a man above his fellows and qualify him for the captaincy among them. This element is intellectual rather than emotional or moral. To possess this quality a person must have what, for want of a better term, I shall call "dynamic knowledge." What sort of knowledge this is will appear as we proceed.

Leaders Have Dynamic Knowledge

Great leaders have been men of superior intellectual power. In fact, I think with many, if not most of them, this characteristic impresses us first. What element of character comes first to your mind as you think of Bismarck, Gladstone, Webster, Alexander Hamilton, Chief Justice Marshall? I fancy that with most it will be the intellectual bigness of these men. They were mental giants. They are like the occasional peaks that rise solitary and alone above a mountain range. I never look at the face of Webster, Gladstone, or Bismarck,—stern, rugged and seamed with thought as a mountain peak is scarred by torrents,—without a thrill of awe akin to that which steals over me when I look at the Jungfrau or the Matterhorn.

When the Greeks would represent the great Zeus, the father and king of gods and men, their highest conception of ruler and leader, they made a noble statue seventy feet high of gold and ivory. They crowned his

head with a mass of curly hair, a symbol of strength. A curly beard covered his face. In his left hand was a statue of winged victory. In his right hand he held aloft a cluster of thunderbolts. From his face, stern yet benignant, there looked forth justice, wisdom and strength. Lacking any one of these attributes, Zeus could not have been "king of gods and men."

Nature of Dynamic Knowledge

Now, the intellectual quality of which I have been speaking is not covered by the word *knowledge* as it is commonly used. It does not mean mere acquaintance with facts. It means quite as much the ability to use facts. It means knowledge that is not only usable, but used. "Knowledge is power," is an oft-quoted adage. It has enough truth in it to justify its existence. In fact, it is wholly true if we make the word sufficiently inclusive. If, however, knowledge means information merely, if it connotes

facts shorn of the dynamic element which puts them to work, then the ancient adage is wholly false. An accumulation of knowledge that is not put to use is not power; it is as dead as a door nail, which Dickens opined was the deadest piece of ironmongery in the world.

Such knowledge comes as near being power as the stuffed specimens in a museum come to being animals. "Eyes have they, but they see not; they have ears, but they hear not, neither speak they through their throats." Facts are tools. They are worthless until put to work. The multiplication table is the most useless and helpless thing in the world until some one comes along and puts it to doing something. We have heard much sickly sentimentality about knowledge for knowledge's sake, art for art's sake, culture for culture's sake. What a delightful museum of stuffed animals they would make!

Knowledge, art and culture do not exist for themselves, but for humanity. They are

in the world to make it a better place for human beings to dwell, and they fail of their mission if they do not do this. They are dynamic elements of society, making always for a higher ideal.

The intellectual strength which we find in leaders has clearly, then, two elements: knowledge of facts, and the ability to put this knowledge to work,—that is, executive ability. They complement each other. One without the other is ineffective. The best informed physicians are not always the best practitioners; the best read lawyers are not invariably the ones who get the big cases; the honor man in college may never be heard from after commencement day. A man must have more than a chest full of tools; he must have ability to use them. On the other hand, a skillful surgeon without a knowledge of anatomy, or a great lawyer without a knowledge of law, is an impossibility. Dynamic knowledge is knowledge which has in it power for accomplishment.

Dynamic Knowledge Gives Confidence

Dynamic knowledge gives confidence to the leader. He believes in himself because he knows. With what seeming recklessness a skilled surgeon cuts and mutilates the human body! What is the basis of his confidence? An exact and minute knowledge of human anatomy. He knows the exact location of every organ and nerve and blood-vessel. He knows where and how deeply he may cut. It is reported that General Grant at the close of a council with his generals, at which all had advised against advance, quietly said, "We shall move forward at daybreak." His superior insight into the science of war gave him confidence to go contrary to the advice of his generals. Columbus's heroic course in sailing west even after his most trusted officers advised returning, has been called a sublime act of faith. True; but faith, not in luck, nor yet in God, but in his own conclusions based on the many evidences that there was land in the west. He had knowledge, not sight knowledge, but thought knowledge.

I am aware that there is a confidence born of conceit and fed by ignorance. "Fools rush in where angels fear to tread" has the experience of the race behind it. I have known many relatively inexperienced teachers to apply for positions that only persons of large preparation and wide experience could fill. But we need not concern ourselves with this species of confidence except to avoid it. If it is given work to do it eventuates in failure. Confidence that is calm, straight-visioned, courageous and successful, springs from knowledge that is sound and workable.

A leader's knowledge breeds confidence in others. A few years ago I took my son to a doctor of whom I knew but little, for an examination of his throat. A slight operation seemed necessary. I went with some doubt as to the doctor's ability. As I watched him deftly handle his instruments and with confident precision go through the various steps of the operation, my doubts vanished.

His knowledge and confidence inspired confidence in me. A single betrayal of ignorance on the part of a leader makes his followers suspicious of his abilities. Let the evidences of ignorance multiply and suspicion ripens into conviction of his incapacity.

We, as a race, are like an army invading a strange and unsettled country of forests and rivers, of deserts and morasses, of mountains and plains. The scientists, statesmen, philosophers and poets are the scouts and pioneers who are pushing into the unknown regions, blazing trails and making roads for the main army. We follow one of these scouts so long and so far as his trail seems safe and his knowledge sure. But when his trail leads us into morasses and swamps, or up against impassable mountain barriers, or when he begins to doubt, to hesitate, and to take the back track, we lose confidence in him and turn to some other guide who gives better assurance of leading us safely on.

Dynamic Knowledge a Necessity

Now, as I have before asserted, the teacher is a leader. To the children he is a guide who is leading them into an unknown world of knowledge; and that he may lead successfully and expeditiously, with the least waste of time and energy to the pupils, he must know the way. To put it differently, he must have dynamic knowledge, knowledge that he can put to use here and now. There are three factors in the school problem: knowledge, the teacher, and the child; and the first two exist for the last. The teacher, then, must be able to use knowledge in a way to stimulate the mental life of his pupils. "One of the qualifications of an ideal teacher," says Professor Palmer, "is the ability *to invigorate life through learning.*" That is what Socrates did. That is what Arnold and Agassiz did. That is what every great teacher has done. That is what every teacher should do.

Now, how impossible is this task to one

who has not the "learning," who has a meager preparation for his work, and consequently no large bank account of accumulated knowledge against which to check! A great teacher, like a great merchant, must have a large deposit of capital against which he may draw in case of emergency. Too many are like the junk-man who must make a deposit before he can check out fifty cents. Such a teacher is like Mother Hubbard's cupboard, "bare," and the pupils, like the good mother's dog, remain hungry.

That thousands of children in America, in both our common schools and high schools, are going to relatively empty cupboards day after day, is a lamentable fact. This must be true as long as misses of seventeen, not yet through high school, are allowed to undertake the important task of teaching. We would disapprove of so immature a girl becoming the physical mother of one child, but we absurdly allow her to become the intellectual and spiritual mother of a score

of children. Nothing would put added life, power and efficiency into our schools like a pronounced advance in the intellectual requirement for teachers.

Knowledge represents the accumulated wisdom which the race has gathered on its long and toilsome journey through the ages. Whatever of science and invention, of literature, and art, of government and religion, humanity has found beneficial and contributory to its well-being, it has preserved and, through the home, the church, the school, and other agencies, is passing over to the oncoming generations. The school is the special institution which society has created and supports as a means of assisting the child to acquire enough of the accumulated knowledge of the race to enable him to be a helpful member of society. The teacher is the agent for bringing knowledge and the child together. In order to be an effective agent he must know and understand both the child and the knowledge. He must be able to use knowledge

in such a way as to stimulate and inform the mind of the child.

Poverty of Knowledge

This poverty of knowledge, this leanness of resources, is a fruitful cause of failure in controlling a school. If the teacher does not invigorate and direct the life of his pupils somebody or something else will. "Satan finds work for idle hands to do" is good theology, for the teacher at any rate. It is a daily contest between Satan and the teacher, with the odds in favor of Satan in too many cases. Satan never lacks in resources. He always has something interesting to suggest. Alas, not so with many teachers. They are bankrupt. They are like a young man of limited preparation who called at my office a few years ago for advice, for he was having difficulty in managing his school. In order to get some light on the situation I let him do the talking. Finally he said, "One thing I have determined,—I shall make them be-

have, if I don't teach them a thing." I suggested that he try to lead them to behave by teaching them something; that he forestall Satan by finding something interesting for idle hands and minds.

Here is the secret of controlling a school. Pupils who have had an inspiring recitation in which the teacher has opened up to them new regions of knowledge and quickened their desire to go up and possess the land, and who have been sent to their seats with definite things to do to conquer the new country, will not be idle or mischievous. The tactful and resourceful teacher never has any trouble in discipline. His keen eye detects unrest and disorder while it is yet formless, as the experienced mariner detects the approaching storm in a few gusts of wind and a few stray clouds. A new story, a question about birds or weather, or trees, or no matter what, and the energies of the school, which were beginning to flow in wrong channels, are diverted to right ones. "Invigorate life

through learning,"—what a fine statement of the great work of the teacher!

Character of Knowledge Required

Knowledge, we have said, gives a leader confidence in himself and leads others to have confidence in him. This applies to the teacher as truly as to a general or a statesman. A teacher who feels that he has a mastery of the day's lessons, who knows what he is to teach and how he proposes to go about it, comes before his classes with a confident and not an apologetic air. He is delighted to come up against the difficult places; he loves the tangles; the hard problems which make the pupil surrender are his opportunity. He is master. He has the assurance and freedom which come from mastery. The pupils feel that he is master. They respect his knowledge and skill and cheerfully accept his leadership.

But the teacher's knowledge should go beyond the demands of the text taught. It is

this "beyond" knowledge, this knowledge plus, which really measures his bigness and fitness. He should know more about geography and history than the school books contain, and he should open this larger world to his pupils. Many pupils think that the sum total of knowledge is contained in the school texts. Years ago, when I was teaching college history, students just entering would sometimes ask me if they must take history over. "I had a fine teacher and used such and such a text," they would say, "and my mark was good." Invariably my reply was, "Go to the library, find the history alcove, look over the books there and bring me a list of the ones you have read." It was effective. They were willing to "take history over."

Dynamic Knowledge Reduces Waste

Dynamic knowledge in the teacher reduces the waste in education. In one respect the school is like a manufacturing plant. The business of a factory is to turn out a finished

product with the least waste of time and material, and analogously the business of the school is to turn out its product, efficient men and women, with the least possible loss of time and material. This means with the least waste of the pupils' time in school and the loss of the fewest number of pupils from school until they are prepared to be helpful members of society.

That there is an enormous loss of pupils from the schools before they are fitted for efficient citizenship is known to all who have considered the matter. It is safe to say that, taking the entire country into account, not more than one-half of the children who enter the first grade finish the sixth. Sickness and death account for part of this frightful loss. The economic necessity of the home takes out a large number, and the greed of parents who want to make money from their children's labor removes more. Lax compulsory attendance laws and more lax enforcement account for much of this evil. But there is

still another fruitful cause of this waste of the golden years of childhood, and that is the lack of such teaching as would make school attractive and practical.

Many children, especially boys, are unhappy and dissatisfied in school because the work does not appeal to them. The fault lies largely in the teachers. They do not know enough about the practical things of life. They are limited to what the text-books contain, and too often they are not masters of the texts. The material taught is abstract and bookish. It does not smack of the concrete and real. It has little relation to the life which the boys are living now. The natural result follows: the boys, who by nature love to do real things instead of thinking about abstract ones, cannot "connect up" with school work, and leave as soon as possible.

The teacher who can connect the history and civics of the school with the city government, the town meeting, state and national

elections, the Panama canal, the irrigation of arid lands, and other events of current interest; who can relate arithmetic to the meat bill and clothing bill of the household, or to the buying and selling on the farm; who can make geography explain the breakfast table, the crops raised on the farm, and the railroad over which the crops are shipped, is a teacher whose knowledge is dynamic. He will get a tenacious grip on the interest of the boy as well as the girl, and will reduce to a minimum the number who leave school because it does not appeal to them.

The schools not only lose children too early, but to an alarming degree waste the time of children in school. Did you ever consider the loss of time due to lax and ineffective methods in the passing of classes? An expeditious teacher will change classes in half a minute. I have seen teachers take three minutes for the same operation. In half of the schools of the country most of the recitations are from ten to twenty

minutes long. Here is, then, a possible loss of from one-fifth to one-third of the time given to a majority of the classes.

We must add to this waste due to lack of precision in the passing of classes, the loss of time, too common, in getting into the real work of the recitation. Have you not seen teachers who skirmished for a third of the recitation period before they came in striking distance of the lesson? There was a lack of that definiteness and directness which comes from certainty as to what is to be done and how it is to be accomplished. Nebulous knowledge of what is to be taught and ineffective methods of management and of teaching are the prime sources of waste in school.

It is conceded by American educators that a boy of sixteen who has been educated in the schools of Germany is equal in attainment to the average boy of eighteen trained in the American school. This loss of two years is due largely to the superior prepara-

tion of the German teacher. Practically one-fifth of the teachers in America every year are doing their first teaching. Many of these have had limited academic training, and still more have had no professional training in the methods of managing a school and teaching the various school subjects. Under these conditions it is no wonder that there is a painful and disheartening loss of time and money in public education. Public opinion should be aroused on this matter. Teachers and parents should combine to bring about conditions which will insure trained teachers for the schools and sufficient pay to tempt to the profession the most capable men and women.

In conclusion let me say that it is impossible to over-emphasize the value of dynamic knowledge in the personality of the teacher. It is not everything, but it is the element most lacking in the teachers of America. As a class, teachers are genuine in character and kindly of heart and faithful to their duties.

They do their best. They lack in knowledge that is broad, exact and vital, and in skill that is sure and expeditious. They need higher ideals of the preparation which a teacher should have. They are too easily satisfied with their attainments. They have not yet seen clearly the moral wrong done to boys and girls when they are robbed of the golden opportunity of childhood and youth through the inefficiency of the school. Dynamic knowledge is power to achieve, and such power is an essential element in the personality of the teacher.

PROBLEMS FOR THE TEACHER

1. Name, if you can, some teachers you have known who seemed to be well educated, but could not teach. Why did they fail?
2. How many of the teachers you had in school were strong in scholarship? How did these compare with others in teaching power?
3. Do you think the standard of scholarship in your county insures well-qualified teachers?

4. Should all persons be required to have some professional training before they are permitted to teach? Give reasons for your answer.
5. Do you think teachers are as well prepared for their work as are doctors and lawyers?
6. Should they be? What should be done to bring it about?
7. For one day keep record so far as you can of the time wasted in your school, through lack of promptness in passing classes; through your lack of mastery of the lesson; through interruption of recitations by pupils at their seats; from indefinite assignment of the lesson.
8. What ways can you suggest to make your arithmetic connect with everyday life? your civics? your language teaching? your geography?
9. Have you pupils in your school who would quit school if they could? Locate the trouble. What is your remedy?

CHAPTER VI

GOOD BREEDING

Besides the basic virtues which we have been discussing, there are other attributes of personality which, while not so vital to worthiness of character, are nevertheless essential in one who essays to be a companion and teacher of the young. Among these are those evidences of good breeding which appear in the personal manner, the dress, the speech of a person, and in his recognition of the amenities of life.

These things have a commercial value which few young men and women recognize. In my experience as head of a normal school I have received hundreds of letters of inquiry from school boards and superintendents concerning candidates for position; and the four qualifications usually insisted upon in a teacher are character, scholarship, ability to

teach, and refinement in manner and dress. The best positions can be had by no other sort of person. I have known many young men and women who have failed to secure the positions that character and general ability clearly qualified them to fill, because they lacked refinement in dress and manner. I have advised young people to give up their purpose to teach, simply because they lacked, and, I believed, would never be able to acquire, the social refinements necessary to a teacher.

Personal Appearance

A man or woman who has a good bearing, who dresses appropriately and whose general appearance is pleasing, has a decided advantage before a superintendent, a school board, or a school, over one who is lacking in these particulars. A man who is careless about his personal appearance, whose linen is soiled, whose shoes are not polished, whose clothes are untidy, whose general appearance, from finger-nails to shirt front, gives evidence

of his disregard for the standards which cultivated society sets up for a gentleman, need never look for great advancement in the teaching profession. And it is equally certain that a woman who makes personal application for a position in "gloves that once were white" or in gloves of any color that once were whole, or in any attire bespeaking a serious lack of taste, has taken great chances of wasting her time and money. No teacher should be conspicuous either for the neglect she gives her personal appearance nor for the over-attention she puts on it. One extreme is quite as objectionable as the other. To dress appropriately is an art which should claim the attention of every young man and every young woman, and especially of those who are teachers or are preparing to become teachers.

Good Form in Letter Writing, Etc.

It should also be observed that many persons make written applications to school

officers and superintendents, and that social and business forms regulate such correspondence quite as much as custom regulates dress and etiquette. To be able to write a letter of application that shall in a modest way state what a school officer needs to know about a candidate, and that in stationery and composition conforms to social standard, is no mean accomplishment, as anyone knows who annually reads scores of letters from applicants for positions. An "exhibit" of a collection of letters of application would be interesting and instructive both as to what is excellent and what should be avoided.

I recently received a letter of application from a woman of unusual scholarship and experience; moreover, her testimonials were uncommonly strong; but her letter was written on a nondescript piece of stationery, in a careless and untidy manner, and I gave her no consideration. Another energetic and enterprising young woman, a graduate of a

college of good repute, recently wrote me about as follows:

“Am a graduate of X—— College. Have studied Expression under Professor Y——. Have coached winning speakers. Think I could interest you.” She did not have an opportunity to “interest” me, as I have no time for candidates who omit the subjects from their sentences. A teacher should be as careful to send her letter of application in appropriate attire as she would be to appear in appropriate dress if she made a personal application.

Observance of Social Forms

Of equal, or perhaps of greater importance than personal appearance, are personal manners. To be well-mannered stamps one as a gentleman or a lady, and to be a gentleman or a lady, in the true meaning of the terms, is worthy the ambition and effort of every one. The difference between a community of savages and a community of cul-

tured people does not lie wholly in the latter's intellectual superiority, but fully as much in its respect for the gentle courtesies and refinements of life. Many estimable people are totally regardless of even the most obvious social forms. I have known admirable teachers who did not think it worth while to return calls, to send acceptances or regrets in reply to formal invitations, to give heed to be prompt when guests at a dinner, or to make "party calls" afterwards on a hostess. To be remiss in such social courtesies is to cause comment and to reflect on one's good breeding. Young men are especially sinners against the rules of social etiquette. They are often quite oblivious of them, or they look upon them with a species of mild contempt, as something quite beneath the attention of a strong, independent manhood. This attitude of mind is wholly wrong and limits the possibilities of anyone who holds it. Society will not and should not tolerate a boor. A person who has so little regard for culti-

vated society that he will not attempt to qualify himself to become an agreeable member, should not expect much consideration, and certainly should not be a teacher. I am not pleading for snobbery or foppery, but for culture and refinement in men and women.

Good English

If one should give heed to his manners and dress, much more should he give heed to his speech. It would be difficult to overestimate the importance to a teacher of a command of English that is at once correct, effective and graceful. A great thought or a fine sentiment in slovenly English is like a genius in soiled linen; our attention is attracted from the thought to its garb as from the genius to his clothes. I have one perpetual and bitter quarrel with slang, and that is because of its tendency to impoverish and bankrupt the English of the user. Few young people can become proficient in both

slang and correct English, and too often they become skilled in the wrong one.

Be sure your sin will find you out; you cannot use slang and slovenly English in daily conversation without paying the penalty. The goblin of habit will get you. At the very moment when you desire to appear at your best your speech will betray you. How many times have I seen young men and women humiliated (at least they should have been) by using slang in company where such language was most inappropriate! Many times the teachers in normal schools are compelled to criticise the use of slang on the part of practice teachers. I have known students, and high school graduates at that, who were withdrawn from practice teaching because of their inability to use good English. Slang expressions kept creeping into their conversation in the schoolroom. The goblin of habit caught them. On the other hand, few characteristics of a teacher are more quickly noticed by a good superintendent

than his ability to use good English; and as I have already said, this ability counts for promotion.

Even were it otherwise, I should still put in a plea for our noble language and urge upon every teacher the duty of preserving to future generations its dignity and its beauty, undiminished and uncorrupted. Our mother tongue is one of our great inheritances. It is a priceless treasure. It is incomparable as a medium of expressing every shade of human thought and emotion. It proved equal to the genius of a Shakespeare and a Milton, a Thackeray and a Webster, an Emerson and a Tennyson. This language, which more than any other seems destined to become the world language, it is the especial duty of the school to keep pure and uncorrupted; but the schools will fail in this responsibility if the teachers are slack and indifferent in their use of their mother tongue. To be a master of good English should be a goal of daily effort.

The Voice

Possibly you have heard a great artist sing a noble production in a foreign language. You did not understand a word, but you were enthralled by the beauty and power of her wonderful voice. Of all instruments of expression, the human voice is the most wonderful. We feel its possibilities when we hear a great singer or a great actor, but unfortunately we are too often neglectful of its value in common life. In America very little attention is given to the speaking voice, even in normal schools. This is a great mistake, and its results may be seen in almost any schoolroom.

I have seen teachers who would have been quite ideal had it not been for an unfortunate voice. I recall a delightful young woman, attractive in personality, charming in her relation to children, effective in handling both subject-matter and classes, whose work was marred by a sharp voice pitched several intervals above the normal. This one defect

was such a serious handicap that I would not give her a place in a school under my charge. The harsh, strident voice with a suggestion of the cicada, the loud, metallic voice typical of the old-style stump orator, the weak, vanishing, ineffective voice which does not carry conviction, are other types common in the schoolroom. The difficulty of controlling a school is greatly augmented if the teacher's voice has no authority and resolution in it.

The unpleasant quality in the American voice has been often commented on both by foreigners and Americans who are familiar with the rich tones of the English women. The difference has been charged by some to climate, but I think it due rather to imitation. Children acquire tones of voice quite as they learn language, through imitation of what they hear. The English child has better models than has the American child. Where the difference between American and English voices originated I am unable to say. To

offset the results of imitation, schools for training of teachers should give more attention than they are now doing to training the voices of those who are to serve as models for the young. The burden of improvement lies with them. A teacher should be able to detect and assist in correcting unfortunate qualities in the voices of children; she at least should not be a "horrible example" of what should be avoided.

It may seem to some that I am over-emphasizing what in reality are relatively insignificant items. Are social conventionalities and language and voice so very essential, after all, in the personality of a teacher? They certainly are, and for two very good reasons, in addition to the purely commercial ones which I mentioned at the opening of the chapter; first, they are refinements of life which the young should acquire. All right-minded parents want their children to possess them, and society in general desires its members to have them. They are social

and economic assets to anyone who acquires them. They are therefore accomplishments to which a child has a clear right, and consequently should be taught in the school.

Unconscious Influence

The second reason why the teachers should possess these refinements lies in the manner by which they are most effectively taught by the teacher and taken on by the child; namely, through the unconscious life of the teacher and the unconscious imitation of the child. The tendency to imitate is one of the striking characteristics of children. It is one effective means of their adjustment to the world. They start life with no language, no manners, no methods of dealing with the situations they meet; but nature has given them the imitative instinct. They are unconsciously the keenest observers and the cleverest mimics, and, chameleon-like, easily take the color of their surroundings. Observe a group of children at play at "keeping

house" or "keeping school" or "going calling" or "tea party," and note how they reproduce the niceties of manner and voice which they have seen in their elders. Silently, as flowers drink in the dew, children absorb the manners of speech and behavior which they hear and see. Some things may be taught by rule and precept, but true refinement of character comes best by contagion. It is silently and unconsciously taken in.

I am not saying that direct instruction in manners and morals has no value, for I believe it has, but I am saying it will have little value if not reinforced by the daily unconscious life of the teacher; while, on the other hand, a refined teacher will infuse her ideals into her children though no word of precept be spoken. "It is worth the hour to be in her class in the presence of her charming and refined womanhood," said a student of a certain teacher of literature. "One lasting benefit I got from his class was an appreciation of beautiful English," said

another student of a teacher of psychology. Says Bishop Huntington: "Still another of the silent but formative agencies in education is that combination of physical signs and motions which we designate in the aggregate as *manners*."

What I said of the way by which children acquire speech and manners is true of adults. We were once children. We are still children in that we are yet influenced by our surroundings. But we teachers are now old enough to determine to a considerable degree what elements in our environment we shall appropriate and what reject. I say "to a considerable degree," for we are not omnipotent in this respect.

Cultivation of a Critical Attitude

The first step toward self-improvement in speech and manner is to cultivate a critical attitude toward ourselves and others. Our habits tend to become unconscious, and we must forcibly drag them before our conscious-

ness for inspection. Or, to put it differently, we must keep the searchlight of consciousness playing upon our habits of dress and manner and speech, lest we fall into unfortunate practices. And we must also be observant of others in these regards, for unless we become sensitive-minded in these particulars we are lost.

Let me, however, throw in a word of caution against over-doing. One can become a disagreeable faddist in this direction as in any other. I have known people to miss the uplift of a lecture because the speaker said "each one should do *their* duty" instead of "each one should do *his* duty." It was such a faddist who at the close of a sermon by Henry Ward Beecher called Beecher's attention to some errors in speech of which the great preacher had been guilty. "Young man," said Beecher in reply, "when the English language gets in my way it stands no chance." It was a just rebuke. We must be careful not to let the spots on the sun blind us to its brightness.

Practice

The second rule of procedure is to practice good manners and good English. Let no opportunity go unimproved. Opportunities are always ours. Our daily life and intercourse offer ample scope. We need no special occasions. A person who in the common and ordinary situations of life unfailingly strives to be refined in manner and speech, will be ready for occasions when they come; and it is just as certain that one who is neglectful of these matters in daily life will fail at the critical moment.

“Most of us catch better than we can learn,” says Professor George Herbert Palmer in his monograph on “Self-Culture in English,” and consequently he advises every one who is striving to improve his command of language to associate as much as possible with those who are masters of good English. What Professor Palmer says regarding the acquisition of language applies equally well to all refinements of character.

One should expose himself as much as possible to the contagion of good breeding.

Lacking opportunities to associate very much with persons of culture and refinement, one is driven to the alternative of procuring manuals of good usage in oral and written speech, and in social forms, and of making a study of them much as he would of history or literature. Fortunately, many household journals very commonly taken throughout the country contain from time to time admirable suggestions relative to the topics discussed in this chapter.

What we want in the nation we should put into the schools, and what we want in the schools should be in the teachers. We teachers cannot escape being taken as models, however much we desire it; the laws of human nature forbid. Nor would we wish to be without influence over our pupils. Teaching would be robbed of its joy and its glory were children unresponsive to the influence which radiates from the teacher's

personality. This being so, every teacher should be animated by a quenchless ambition to be in manner and speech as well as in scholarship and character a not unworthy example to his pupils.

PROBLEMS FOR THE TEACHER

1. From your observation would you say that, in general, people give too little or too much attention to refinement in manners?
2. Did you ever break up a habit of using incorrect English? How?
3. To what extent have you acquired the dictionary habit?
4. Are you sensitive to incorrect speech in others?
5. Make a list of the most common errors in English made by your pupils.
6. What special measures are you taking to correct them?
7. Can you write an invitation? An acceptance? A letter of application for a position? Can your grammar grade pupils do so?
8. Observe the amount of slang used by your companions; by yourself.
9. What special means are you using to give your pupils command of spoken English?

CHAPTER VII

GROWTH IN PERSONALITY

We have completed our analysis of personality. It might have been more minute. Enough, however, has been said to indicate the main lines of strength that make efficiency in leadership. A man who has the insight into human nature which sympathy alone can give, who has the sincerity of character which insures uprightness of life and tenacity of purpose, who is rich in dynamic knowledge which translates itself into work, cannot fail to win leadership. He will be a leader in spite of his desires to the contrary, for the world is looking for just such men. Such are the personalities out of which the best teachers are made, for, as I have said before, teaching is leadership.

And now we have come to the last vital question, can such a personality be devel-

oped, and if so, how? I said at the outset that unless personality could be developed there would be little or no value in continuing the discussion. I also said that I am a firm believer in the possibilities of growth in the qualities that make strong and efficient manhood and womanhood.

Heredity

We must, without question, recognize the limitation set by heredity. In giving us our physical and mental endowments, nature sets boundaries beyond which we may not pass. She limits our height and our weight; she sets restrictions on our strength and our fleetness. In a like way she prescribes our mental powers. We all have a limited capacity for memory, for thought, or for emotions. In short, we are finite, not infinite. We are human beings, not gods. "One star differeth from another star in glory," so also does one mind differ from another mind in capacity and power. We occasionally see

gigantic intellects just as we occasionally see gigantic bodies. We occasionally also see dwarfed minds as we see dwarfed bodies. We are not, however, so much concerned with these extremes, which are exceptional, as we are with the great mass of humanity that lies between these extremes. The young man and the young woman of average ability are the ones to whom I am speaking, though what is to follow is applicable to every human mind.

I have said that nature has set limits beyond which we cannot pass. Some people there are who seize upon this fact as an excuse for making no effort whatever. They lay the blame for all their littleness and meanness to heredity. "It's in the blood," is their justification for amounting to so little. "I am naturally quick-tempered," or, "My father could not memorize dates," or, "Our whole family lives for a good time," are samples of the excuses we hear in palliation of weakness and inefficiency.

Now, I am willing to maintain that heredity has done quite as much for most of us as we have done for ourselves. Who will contend that he has lived up to his best? Few teachers will assert that they have been as studious as they might have been, or as genuine as they should have been. There is nothing gained by mourning the fact that we have but one talent while another has five. The glory lies in making our one talent grow to five by the right use. Let us put away our useless lamentations over our heredity and get to work to make the most of what we have.

“Act well thy part, there all the honor lies.”

Desire as a Condition of Self-Improvement

And now to our problem, how to develop character. In the preceding chapter I gave some suggestions concerning self-improvement in matters of speech, dress, and manners. It is my purpose in the present chapter to treat the subject in a more general way. The primary condition of self-

improvement is a robust desire for self-improvement. We found in Chapter I that feeling is necessary to action. Until we genuinely feel a want for an object there is little likelihood of our working to obtain it. Let us at once distinguish between a desire and a wish. They are no nearer kin than an oak and its shadow. The one is substantial and will float a human life; the other is mere form without substance. A wish never leads to action. We wish we were millionaires, the President of the United States, a famous singer or a celebrated writer, but we never expect to be, and make no effort to become, such. On a winter's morning we wish we were up and dressed, but the room is cold and we turn over and take another nap. It is easy to wish for character and learning and wealth; it indulges our sentiments and costs no effort. Wishing is as near as some people ever come to doing anything really worth while. I dare say they flatter themselves that this pale, sickly,

nerveless wishing to be worthy and efficient is evidence of virtue, but they are self-deceived. It is as useless in the battle of life as the gilt on a soldier's sword. Desire, on the other hand, is dynamic. It is charged with energy. Desire gets up in the morning and goes to work, while wish takes another nap. Desire is the seed of which purpose is the flower and achievement the fruit. The initial step in the salvation of ourselves or another is a whole-hearted, robust desire for noble living.

Desire, however, is only the beginning; to be of value it must work itself out in action; and action, to be effective, must be guided by intelligence. But where are we to get the intelligence that is equal to the great problem of human destiny? I am sure that we all at times wish that there were formulas for solving the problem of human life as there are for resolving cube root and finding the volume of a sphere. Human life would be so much easier. But it is an idle wish;

there are none, and it is fortunate indeed for our happiness that this is so. How humdrum and utterly wearisome and unendurable existence would be were it not for the almost infinite possibilities that life contains. Let us be thankful that a kind Providence has not doomed us to a life of mathematical certitude. There is some risk in life as it is, some chance that we shall miss the mark on account of poor guns or poor marksmanship; but there is also the glorious possibility of hitting the "bull's-eye."

Although human nature is not solvable by the law of mathematics, it is not for that reason beyond the realm of law. It is indeed under law—but biologic law, the law which governs all life. Now, while biologic laws are not so precise and exact as the laws of mathematics, they are sufficiently definite to enable us to lay down general rules for self-improvement, and I shall venture to state and discuss the most important of these rules.

Self-Examination

The first essential for self-improvement is self-examination. It is evident we must know ourselves before we can take any rational step towards self-culture. A man should take an honest inventory of his abilities, physical, mental and temperamental, in order that he may know his weaknesses as well as his capabilities. This self-analysis is often difficult and disagreeable, but the one who has not the courage to make it is lacking in one of the essential elements of success. In his "Map of Life," Lecky, the author of the "History of European Morals," has the following paragraph on the wisdom of self-examination:

"Of all the tasks set before man in life, the education and management of his character is the most important, and in order that it may be successfully pursued it is necessary that he should make a calm and careful survey of his own tendencies, unblinded either by the self-deception which conceals errors

and magnifies excellencies, or by the indiscriminate pessimism which refuses to recognize his powers for good. He must avoid the fatalism which would persuade him that he has no power over his nature, and he must also clearly recognize that his power is not unlimited. Man is like a card player who receives from nature his cards—his disposition, his circumstances, the strength or weakness of his will, and of his body. The game of life is one of blended chance and skill. The best player will be defeated if he has hopelessly bad cards, but in the long run the skill of the player will not fail to tell.”

There are persons whose opinions are eminently worthy of consideration, who do not favor this sort of moral bookkeeping, on the ground that its tendency is to develop a morbid habit of self-examination which defeats the end it seeks. Our moral growth, they say, is like our physical growth—best accomplished when we give the least attention to it. The way to develop one’s character,

this view maintains, is to forget one's self in laboring for a worthy cause. Not the inward look but the outward look should be the rule. The late Edward Everett Hale formed the *Helping Hand* society for young people on this philosophy, and gave them this motto:

"To look up and not down,
To look forward and not back,
To look out and not in, and
To lend a hand."

There is much truth in this view of character-building, for there are natures that are morbidly subjective, whose eyes are constantly turned inward, watching their moral machinery to see how it is running,—giving, indeed, so much attention to the machine that there is little left to give to the work which the machine is intended to do. Now, since our moral natures are not so nicely adjusted and so exact in their operations as a Swiss watch, these super-introspective people find

ample cause for concern over their shortcomings. Adolescent boys and girls of a deeply religious temperament are perhaps especially inclined to morbid introspection, and for such the helping hand motto is the thing. But men and women in general can ill afford to drift on into life and through life without the habit of seriously taking stock of their natural capabilities and tendencies, and also of the success that the years bring in the development of the essentials of an agreeable and useful character. Many a knotted and twisted personality could have been avoided if honest self-examination had been made a habit of life. Since we have but one life, we should make it measure up to its largest possibilities.

However, when it comes to the matter of choosing a calling there can be no debate as to the value of honest self-examination to determine our capabilities and limitations for any particular vocation. Each calling makes its special demands and this is strik-

ingly true of the professions that deal with human nature. One should not attempt to be a teacher unless he has satisfied himself that he possesses the qualities of mind and heart that fit him to be a companion and teacher of childhood and youth. What these qualities are it was the mission of the preceding chapters to set forth. A misfit at raising potatoes, selling merchandise, running a machine, trimming bonnets, or making dresses involves loss to but few, possibly only to one, and is easily remedied; but a misfit in a schoolroom means loss to many and for some pupils at least is not remediable.

The Power of Ideals

A second rule for growth in personality is the selection of definite ideals for which to strive. "The most important fact in a man's life is his ideals," says Lecky. "If you know the ideals of a man you have obtained a true key to his nature. A man

with high ideals, who admires wisely and nobly, is never wholly base though he may fall into great vices. A man who worships the baser elements is in truth an idolater though he may have never bowed to an image of stone." "As a man thinketh in his heart, so he is," is the "law and the prophets" of character building. Not the precepts of conduct which we may learn but the ideals of life which we cherish will determine the nature of that life edifice which we call character.

Ideals tell us not so much what a man is to-day as what he will be to-morrow. Change is the law of the universe. Nothing remains the same. Even the "changeless hills" change. A human being is not stationary—not for an hour. His body and his mind are constantly undergoing modifications. His character is making hourly. The ideals which he cherishes, whether consciously or unconsciously, are determining whether the change in his character is for good or ill.

Franklin's Plan for Self-Improvement

We attain few desirable things in life for which we do not make a conscious and hearty effort. The prizes of the world are not indiscriminately bestowed by Dame Fortune, but are won by intelligent and continued striving, often against the most disheartening odds; and this applies to the prizes of character as well as of wealth, position or learning. If we knew the soul history of the great men whom we call geniuses we should be surprised to learn through what toil and struggle, through what defeats and heartaches, through what despondencies and despairs many of them wrought out their successes. A few have given us glimpses at their inner history. Benjamin Franklin was one of the more fortunate of our great men. His life had little of the tragic that I have suggested as often an accompaniment of genius, but he achieved his greatness not by good fortune or chance but by thoughtful and patient effort. In

his autobiography, written in his old age, he tells us of the method that he devised as a young man to develop his character and abilities. He made a list of the virtues, in all thirteen, which he thought were desirable, and systematically set about to cultivate them. He ruled a book with seven vertical spaces, one for each of the virtues he proposed to cultivate.

In order to concentrate his attention on a single virtue at a time, he devoted a week to the careful practice of each of the thirteen virtues in succession, while at the same time he also made a daily record of his success in practicing the other virtues by putting a little black dot in the proper space for each failure. This plan of examination he carried on more or less regularly for several years. Of his scheme he says: "It may be well my posterity should be informed that to this little artifice, with the blessing of God, their ancestor owed the constant felicity of his life down to his

seventy-ninth year in which this was written."

Few will be inclined to adopt Franklin's plan for self-improvement in its entirety, but no one can afford to live without at least an occasional "taking stock" of his progress in building his character. One may form some estimate of the trend of his life by frankly and specifically answering for himself such questions as the following: What person or character is my ideal? What is my conception of a successful life? What value do I put upon truth, honesty, and virtue? Does the world owe me a living or do I owe the world a service? Am I looking for work or for "a job"? Am I eagerly ambitious for self-improvement or am I easily content with my attainments? Am I whole-hearted in the work I am doing? Am I securing results which warrant me in continuing in my work? Am I steering my course by fixed stars, or am I drifting at the mercy of wind and tide?

Let us be honest and firm with ourselves. Let us also be just and hopeful. Pessimism never saved a man, but courage and optimism have saved millions. We shall not reach perfection, nor did Franklin. He says, "I was surprised to find myself so much fuller of faults than I had imagined; but I had the satisfaction of seeing them diminished." Franklin's satisfaction may be ours if we strive as wisely and unremittingly as did he.

Selection of Environment

A third rule for growth in personality is the selection, so far as we may, of such environment as will keep before us the highest ideals of life and stimulate us to their attainment. Our ideals have a dual origin. They are the offspring of our temperament, tastes and talents, native or acquired, and of our environment. The former determine what elements we shall select and appropriate from the latter.

Master and dog appropriate different elements from their surroundings although they are passing together down the same street. The master, because of the nature of his physical senses, lives in a world largely made up of sights and sounds. He guides his conduct by the things he sees and the sounds he hears. He makes little use of his sense of smell. The sign "Danger" leads him to look warily about for the source of possible harm. The honk of an automobile causes him to halt or hasten. On the other hand, the dog at his heels moves in a world of odor, for nature has endowed him with a keen sense of smell. He sees and hears, but his actions are controlled not more by his eye and his ear than by his nose. He does not see the sign "Danger" which challenged his master's attention, but he catches the odor of a bone by the roadside and longs to steal away and test its value. Master and dog standing on the same square yard of soil are, because of their dif-

ferent powers and capacities, in very different worlds.

It is also true that two men standing on the same square yard of soil may be, on account of their unlike heredity, in vastly different worlds. Imagine Shakespeare and Newton strolling together on the seashore. Newton, endowed with mathematical genius, might find in the ceaseless rise and fall of the tides phenomena for the application of his law of gravitation, while Shakespeare, gifted with poetic insight, might see the exquisite play of light and shadow, hear the majestic organ music of the deep, and store up imagery that would later find expression in immortal verse. Granting, then, that our ~~temperament and capacities are the mother~~ of our ideals, our environment is their father. It is environment that stimulates and gives direction to inherited capabilities. Environment determined that the Spartan youth should turn his talents toward war, and that the Athenian youth should direct

his toward commerce or art or philosophy. Environment took Robert E. Lee into the Confederate army and Ulysses S. Grant into the army of the Union. To a like degree, environment has determined our calling or is now deciding whether we shall be butchers, bakers, candle-stick makers; or doctors, lawyers, or teachers. Since we are denied the privilege of choosing our ancestors, and through them our temperaments and talents, it behooves us to be wise in selecting, so far as we may, the other parent of our destiny, our environment.

Influence of Human Association

Now the most potent factor in our environment is our human associations, and of these the home is the most important. Our homes have put their indelible stamp upon our lives. Our religion, our politics, our attitude toward the deep concerns of life, our ambitions, have been to a very large degree given to us by our home associations.

The influence of our homes has been weakened or intensified by the personalities that we have met outside of the home circle. Our teachers, our friends, our chance acquaintances, have all contributed their part in furnishing our ideals and stimulating us to their attainment. Fortunate, then, is the man or woman who has been blessed with a good home and inspiring friends.

It must be borne in mind, however, that our characters are not made, but are being made; and that we are still under the law of environment and subject to the give and take of associations now and here. We live in the present tense. Our past friends and associations have done their work for us, be it good or ill. We are to-day in the hands of our present friends and our present associations; these, and our friends and associations of to-morrow, we may choose, and in so choosing, largely determine the courses of our lives.

In this choosing one rule at least should be held inviolate, and that is to form no intimate friendships with persons of decidedly lower ideals than our own. He who violates this rule puts his moral future in jeopardy. On the contrary, it should be a steady purpose with us to associate as much as may be with persons who are our superiors in wisdom, character, and experience.

It is said of Lincoln that in his early manhood he was constantly seeking opportunity to meet men who were noted for intelligence and capacity. He made it his rule to hear every noted speaker who came in the vicinity of his home, and usually he managed to meet him and hold conversation with him. These men he could call his schoolmasters, for he practically had no others. Without question he owed no small part of his future success to this persistent effort to come under the influence of the wisest and strongest men of his time. His example in this particular is worthy the emulation of

every ambitious and aspiring man and woman.

It is well that every young person have older friends as well as young friends; for the wisdom and point of view which age and experience alone can bring is a good corrective for the impulsiveness and inexperience of youth. The writer can say with truth that to no companions of his own age, and he had good ones, is he so much indebted for the ideals which have been most fruitful in his life as he is to the mature friends of his young manhood.

The Influence of Books

Second only to our human associations in effect upon our characters is our reading. Books are almost living personalities. They are so intimate and speak to us so directly and at the same time so unobtrusively that we are often not aware of the influence they are having on our opinions and actions. It is therefore of vital importance what

books we read, for the books we read will in great measure determine our intellectual growth and the vigor and strength of our characters.

The temptation constantly besetting us is to read the light fiction of the day found in the novel and the story magazine. It may be frankly admitted that most of this is entertaining and much of it is not unwholesome, and that a teacher must sometimes read for recreation; but excessive reading of contemporary fiction is destructive of both taste and ability for literature that is strong and stimulating. The time that many persons spend in reading fiction would, if wisely spent, make them the best informed members of their community.

I know a man who for thirty years has been a great devourer of books, and who to-day has nothing to show for the time spent. His reading has given only temporary pleasure like a game of cards or an evening at a theater. If one-fourth the time

he has spent with books had been given to systematic reading of practical value he would to-day be an authority. Some there are who may not suffer much in their life's work from over-indulgence in light reading, but not so the teacher. He must be intellectual. His knowledge must be wide, deep and vital. He must be strong,—and not strength but weakness lies in the direction of contemporary fiction.

Reading to be effective must be systematic. A very satisfactory way is to take American history, or birds, or Italian art, or any of a score of subjects that are enlightening, and devote a year to its study. By continuing such a policy for a series of years a wide field of topics may be covered. Unless one has a definite program he is bound to fritter away his time and energy with small results. Here is a field to test our initiative and pluck. To begin and to stick to it—that is the thing.

“But,” says some one, “I do not enjoy

such reading." That excuses no teacher. Teachers may not always follow their own "likes." They must follow "oughts." But the saving fact is our intellectual tastes (like our tastes for foods) can be cultivated. Let no one who has learned to like olives or strong coffee or any of a score of modern dishes deny his ability to learn to like books that deal with practical and vital things. Nibble at these books as persistently as you did at olives and your nibbles will become bites.

Participation in the Community Life

I shall venture to suggest as a fourth rule for development of character such participation in the activities of one's community as is consistent with a proper amount of study and reflection. There are two ways of participation—first, through keen and intelligent interest in the work and enterprises carried on in the community; and second, through actual service.

An intelligent man once said to me of

his normal school president,—“He was the wisest man I have ever known. He could tell you how to plaster a cistern, kill slugs on a cherry tree, construct a dynamo or organize a bank.” This knowledge did not come from actually doing these various things, but from an active interest in the life of the community where these operations were going on. He was a curious and open-minded student in the great school of practical life, and the mason, the electrician, the gardener and the banker, and, in fact, every man he met was his teacher. This practical knowledge cost him no money and little effort. He accumulated it through the daily activities of his busy life. His fresh air strolls, his social calls, and his business transactions all offered opportunities for learning something new. He was respected and honored by citizen and student and his name is alive to-day in the state where he lived and worked, although he has been dead many years.

This man had no unusual opportunities. He met the common people of a relatively small community as you and I are meeting them daily, but he met them with an eager mind, hungry for new truth in whatever form and from whatever source. Contrast this attitude of mind with that too common indifference toward community life which makes it possible for a person to teach in a farming district and not know growing potatoes from growing beans, nor a disk harrow from a corn planter; or to teach in a manufacturing center and not know its chief products and the processes of their manufacture.

Some women teachers may think such knowledge of industry and business unnecessary, if not unbecoming. The best, brainiest and most successful women I have ever known in public school work have been the best informed on just such matters. They had dynamic knowledge. They knew the practical life of their communities and had

an intelligent and active interest in their activities. They could teach boys as well as girls.

But, as I have already indicated, another method of participation in the community life is through actual service. The teacher can not do the work of the mechanic or banker; he has his own individual field of labor, but there are common interests in which many if not all of the people of a community join. The church, the social and literary clubs, the farmers' clubs, the lecture courses, are some of the social institutions he may wisely serve. He should be ready to do his part in any special enterprise that calls for community action. But it is his special function to further the educational interests of his city or district. He should resolve to make the school a feature of the community worthy of recognition. By means of special day programs, parents' clubs, school gardens and other enterprises

legitimately educational, he may increase the school sentiment among his patrons. All this should be directly related to the practical school program.

Such participation in the life of the practical world as I have indicated is the best means of gaining, first hand, vital knowledge, the surest way of making the information which we get from books dynamic and the most effective method of acquiring skill and power in leadership. The efficient teacher is never a mere book worm; he is an alert, active, socially-minded and helpful member of his community.

Whether we look at the problem of human character from the standpoint of history, of observation of our fellow-men, or from our own personal experience it is borne in upon us that a worthy character is not a gratuitous gift of God; nor is it a chance product of fortunate circumstances. On the contrary, it is an achievement attained only through intelligent, courageous

and continued effort. While it is not possible to all to the same degree, it is possible to all to some degree. To achieve such a character for himself, and to assist others to achieve it, should be the supreme ambition of every human life.

PROBLEMS FOR THE TEACHER

1. To what extent are we responsible for our successes or failures?
2. Are our moral capabilities as much influenced by heredity as are our intellectual?
3. What led you to become a teacher?
4. Is the influence of our ideals over-emphasized in the text?
5. Are we always conscious of our ideals? How may we become conscious of them?
6. What do you think of the wisdom of forming friendships with persons of low ideals for the sake of helping them?
7. Have you received your greatest inspiration from persons or books?
8. Make a list of the books that have been of special help.
9. Make a list of the items you know about the practical life of your community.
10. Do you believe that personality can be developed?

CHAPTER VIII

THE JOY OF LIVING

Logically the material in this chapter should have been distributed among the preceding chapters and this book end with Chapter VII, but logic had to yield to effective treatment. We teachers learned years ago that frequently good logic is not good pedagogy. Being a teacher, I bow to Queen Pedagogy rather than to King Logic and offer this chapter on The Joy of Living.

Happiness is the universal quest. It is the goal of the world's seeking and striving. The amoeba in its drop of water, the tiger in its jungle, the baby crying for the moon, the society devotee at the ball, the toper at his glass, the ascetic in his cell, the scholar in his library, the saint at his devotions, are all seeking the same end—happiness.

Whether happiness is the legitimate goal

of human effort or simply the reward offered for reaching the goal makes no practical difference in this discussion, and I shall leave that question to the philosophers. This is certain, that the desire for happiness is part and parcel of our natures as much as our appetite for food, and that, like the appetite for food, the desire for happiness must be guided and controlled by reason and conscience, or misery rather than happiness will ensue. The most tragic wrecks of life have come from seeking happiness in wrong directions.

Happiness, like fruit, is of many grades and qualities, and we must choose with discrimination if we would not be disappointed. It is of some importance to some of us to be able to select the apple of quality, but it is of supreme importance to all of us to be able to choose the pleasure of quality, for we pass this way but once, and if we pluck the wrong fruit we cannot return to correct our misjudgment. Fortunately for

us we are not journeying through unknown regions. Untold generations of men and women have passed this way. They have marked the trees whose fruit is wholesome and life-giving and also those "whose mortal taste" brings death and woe. We have the experience of the race to guide us in our legitimate seeking for happiness. We have but to turn the records and read. As an elder brother who has often perused the record, let me venture to interpret its message to those who have been less long on the way.

It requires only a limited acquaintance with the world to convince us that one of the most fruitful sources of happiness in life is good health, and that one of the chief causes of human misery is ill health. There is no family circle on which the shadow of physical suffering does not fall. Sickness and disease follow our footsteps from the cradle to the tomb; they lie hidden in our work and in our pleasures; they go with us

from our homes in the morning and return with us at night; they are associated with the most sacred duties and obligations of life. Look about you and count the people within the radius of your knowledge who are missing the joys of living because of ill health and you will be astonished at the number. Fortunate is the man who reaches his fortieth birthday without having some physical ailment saddled upon him which limits his usefulness and diminishes his happiness; and the situation is worse with respect to woman.

In the struggle for business or professional success nothing is of greater importance than the ability to do hard and continuous work. The man who does sixteen hours of effective work while his competitor does eight has his rival hopelessly beaten. Only a rare genius can achieve without sustained effort. The great characters of history have been men and women of splendid physical endurance. Charle-

magne, Napoleon, Washington, Bismarck, Gladstone, are the type of men who become world leaders, and they all possessed remarkable ability for arduous and prolonged toil. The struggle for existence into which we are thrown is no place for weaklings, whether of mind or body. Life is like a Marathon race which all must enter. Some barely start before they fall out hopelessly beaten; others run a quarter or a half at a high rate of speed, and then collapse and retire; still others, knowing their limitations, take a slow pace which they are able to maintain to the finish; while a few, endowed with both speed and endurance, out-distance all competitors, and win the honors and the rewards.

But health is not only a condition of material success, it is almost as necessary to the development of a sound and wholesome personality. The relation of mind and body is subtle and intimate. We are not a body and soul, or a body and mind, which-

ever phrase one prefers, but we are a body-soul, or a body-mind. Body and mind are but two phases of that unity which we call human life. In this world at least they exist together and are mutually dependent. There is scarcely an hour of our waking lives that we are not reminded of the inter-relation and inter-play of our mental and physical natures.

A headache ruins our book; bad air spoils the play; a tight shoe kills the sermon. The mind is helpless against such bodily conditions. On the other hand, the body responds to mental states. Grief takes away our appetite, shame causes us to blush, fear makes our hair stand on end, and joy quickens our heartbeats.

Since our moral and religious ideals and our wills are but phases of our mental lives, it follows that they too are influenced by the state of our bodily health. This is especially true of children and youth whose habits of conduct are not yet established.

That hunger, fatigue and sickness pervert the happy disposition of childhood, every parent and teacher knows. That they pervert the naturally kindly nature of parents and teachers, every child knows. Bad digestion and loss of sleep have ruined the happiness of many a household, and killed the joy in many a schoolroom.

The question of health is of greatest importance to the teacher. Impaired health means added effort and reduced usefulness. It is pathetic to see a teacher struggle on day after day, held by necessity to his work long after his efficiency is impaired and the joy of the work is gone. But the teacher is not the only sufferer. His pupils, too, suffer. They not only suffer intellectual loss from the reduced efficiency of the teacher, but they lose the inspiration and the gladness that flow from a teacher who has abundant physical energy.

In a previous chapter I spoke of self-examination as one of the first steps toward

growth in personality. Nowhere is this more important than in the care of health. We should early learn our limitations, and should so order our lives as to eliminate as far as possible our danger points. Perhaps there is no direction in which intelligence and a firm purpose will count more. The matter of food, sleep, exercise and attitude of mind are the fundamentals. To learn to like what we should eat, to so regulate our work and our pleasures that we shall get the sleep which our natures require, to secure the amount of fresh air and recreation which is necessary, and to adjust ourselves to the world so that we shall see beauty and goodness in it, are prime considerations. This program is possible to most teachers, and it should be adopted in youth, "While the evil days come not, nor the years draw nigh when thou shalt say, 'I have no pleasure in them.' "

Monotony is an arch enemy of health and happiness. You have heard of the Maine

farmer who exclaimed when his wife became insane: "I can't see why Jane went crazy. She hain't had no excitement, for she hain't been to town for fifteen year." Monotony is found in more states than Maine, and in more occupations than farming. Many a teacher has made its acquaintance. One of the weapons with which to fight it is the "fad," using the term in its unobjectionable sense. It is a fine thing for every teacher to have some interest outside of his profession which will divert his mind and stimulate his enthusiasm.

One of my most delightful acquaintances is a man of fads. The first time I saw him he was accompanied by two beautiful English setters. He was then a dog fancier. I found him also an ardent angler. He was an expert with fly and rod, and I caught the infection. Circumstances led me to change my residence so that I lived in a different state. When some years later we met on the trout stream for a summer's fish, I found him an enthusiastic ornitholo-

gist and an authority on the birds of his section. He also had become a skillful taxidermist, and his collection contained some of the finest mounted specimens I have ever seen. His next fad was botany, and he soon was the best informed man in his section of the state on the flora of that region. At present he has lost his heart to gardening, and when I visited him two summers ago he showed me with pride his gorgeous beds full of the choicest varieties of flowers that may be grown in his latitude.

This man, whose profession keeps him in an office many hours of the day, has found time to become acquainted with the great out-of-doors. He never lacks topics of interest, and no one spends an hour with him without learning something of value. He has converted me to the belief that every person should cultivate fads, and start young enough in life to form the habit. The difficult thing in life is to find joy in our labor. It is so easy to lose the zest and

spirit which we had at the outset and to settle to the humdrum pace of the dray horse, doing our work as a mere matter of habit. A fad is a counter weight to this tendency. It offers us something new, fresh and stimulating, and not only opens new fields of effort and knowledge but, best of all, it feeds the flames of our enthusiasm and keeps it from dying.

Health, however, is no guarantee of happiness, although the lack of health is a prolific source of misery. Happiness is psychological. It is a condition of mind and may exist in spite of physical conditions. Some of the most unhappy, cross-grained, misery-making characters I have ever known never had a sick day, while, on the other hand, some of the sunniest dispensers of joy and happiness scarcely ever were free from pain. It is of prime consideration, then, what habits of mind we cultivate and what attitude we assume toward the world. Perhaps no habit of mind is more fruitful of

happiness than an attitude of genuine and hearty appreciation of the beauty and blessings of life. In spite of its drawbacks, we are in a world of beauty and wonder. Unfortunately our eyes and ears are oft-times too dull to see the beauty and catch the music; but to him whose mind is open and sympathetic sources of delight are everywhere.

The world of Nature about us has been a perpetual fountain of instruction, inspiration and joy to the choicest spirits of the race. "My heart leaps up when I behold the rainbow in the sky," sang Wordsworth. Fortunate is the man whose heart so leaps up, for he has found one of the great sources of human happiness. One who has learned to love nature need not leave his dooryard to find objects of interest and pleasure. The daisy, the daffodil, the cloud, the spring rain, the golden sunset, the snow-storm, the autumn leaf, the robin and the bluebird, are not exclusive; they visit

humble homes; they are common to city and country; yet these simple and common objects have inspired some of the most exquisite poems of our language, and have made the names of Burns, Wordsworth, Shelley, Emerson and Keats immortal.

Nature, as I have intimated, is not partial; she paints her canvases and discourses her music for all. King and slave, poet and peasant are alike to her. You and I may enjoy her as much as a millionaire or a prince. Do you remember Breton's "Skylark"? Fortunately it hangs in many schoolrooms. A peasant girl, barefooted and coarsely clad, sickle in hand, is on her way to the field for her day of toil; the wild, rapturous melody of a skylark bursts on her ear and she stands enchanted, her homely features transformed and beautified with joy as she gazes up into the sky, where the lark "singing still dost soar, and soaring ever singest." "Merely an artist's fancy," some dyspeptic replies. "What

charm has a lark's song for one doomed to menial toil? More likely the girl would be brooding over her unhappy lot."

Possibly, but not necessarily. The artist has shown us not only what may be, but what often is. Last summer I listened with the keenest pleasure to an office girl's story of a Sunday forenoon which she had recently spent in the meadows in search of a bobolink's nest. Here was a girl who for six days was chained to a desk, but she had learned to love birds and in the open air, under the glorious June sky, with the fresh winds from the blooming clover blowing about her, she had spent half a day in winning from the merry songster his precious secret of where his "nest and his nestlings" lay; and the joy of that forenoon had lingered with her and gladdened her office hours for days.

To appreciate nature, one must know something about nature. Unfortunately too many men and women have not enough

knowledge of the objects of nature about them to either understand or enjoy. They are like a gentleman I once met who classified all birds as sparrows or crows. It is such ignorance of nature that deprives so many of a pleasure which lies at their doors and along their pathways. The person who understands and loves nature, to whom the note of the first robin, the smile of the first violet, the odor of orchard, the music of the insect orchestra, the falling of autumn leaves, the crystalline beauty of the snow, are objects of interest and joy, has a source of happiness that is unfailing from youth to age.

We should appreciate not only nature but also human nature. The larger part of our happiness or misery comes from our human associations; and which shall be the greater, our happiness or our misery, depends largely on the attitude we assume toward our fellows. The cynic and misanthrope see nothing but selfishness and

greed or weak sentimentality in human conduct. It is inconceivable to them that a man should do good from a pure love of mankind. When they hear of a seemingly noble and disinterested act they immediately begin to search for the selfish motive that promoted it. Finding none, they classify the man who did the deed as an impractical sentimentalist. This attitude of mind one should shun as he would the plague.

To one who has the insight to see and the heart to appreciate, human nature is a constant source of happiness. We read Shakespeare, Dickens and Thackeray and marvel at their wonderful delineations of character. We fancy they must have lived in a somewhat different world from ours, and were extremely fortunate in the people whom they met, for we have found among our friends and acquaintances no such characters as they portray. The trouble is with us; we do not see with the insight of a Shakespeare or a Dickens. My high school

pupils were surprised to find thirty species of trees where previously they had seen but four, and we should be astonished to discover in common humanity a Hamlet, a Becky Sharp, an Alice or a Macawber, but they are there.

You need not go outside of your neighborhood to see as sincere, noble and unselfish men and women as live in the pages of drama and novel. You may not have to go beyond your own home. The sacred story relates that on the evening of the day on which Jesus rose from the grave two of his disciples were journeying to a village a little distance from Jerusalem, and Jesus joined them on the way; but "their eyes were holden" and they did not know him. At their invitation he became their guest at supper. "He took bread and blest it and broke it and gave it to them. And their eyes were opened and they knew him and he vanished from their sight." So we journey along the highway of life with our

eyes "holden," and we fail to see the divine in the strength, courage and love of a father, the patience and devotion of a mother, the high-minded loyalty of a brother or sister till they vanish from our sight. The happiest lives that it has been my privilege to know have had the wonderful power of seeing in everyday men and women characters worthy the pen of a Shakespeare. Such power it is worth our while to cultivate.

There is not only a happiness which comes from appreciating our fellow men, but there is also a joy which comes from serving them. How startling and paradoxical are some of the teachings of Jesus! They seem wholly at variance with the laws of human nature. Take for illustration his declaration, that it is more blessed to give than to receive, and the parallel statement, that he who would be greatest of all should be the servant of all. Such principles of life seem to be in direct oppo-

sition to the laws of happiness. And it is true that to our superficial thinking a life of leisure seems more desirable than a life of labor, and to be served seems more desirable than serving. If we had our choice between these alternatives I fear we should choose leisure and being served, and yet to do so would be a grievous mistake. If the experience of humanity teaches any lesson it teaches this,—that the best qualities of a human soul are not developed in an atmosphere of ease, and that happiness flees from the one who directly seeks it. The virtues which are the glory of human nature are not born of ease and pleasure, but come from toil and struggle. Intelligence, industry, fortitude, courage, sympathy and love, are not hot-house products; they develop on the storm-swept heights of human action, and they perish when deprived of the mountain air that nourishes them.

Great characters are the fruit of great struggles. The person who shirks hard-

ship and service soon becomes a weakling as well as a coward.

This is the great message which George Eliot voices in *Romola*: "There was a man to whom I was very near," said *Romola* to *Lillo*, "so that I could see a great deal of his life, who made every one fond of him; for he was young and clever and beautiful, and his manners to all were gentle and kind. I believe when I first knew him, he never thought of anything cruel or base. But because he tried to slip away from everything that was unpleasant and cared for nothing else so much as his own safety, he came at last to commit some of the basest deeds—such as make men infamous. He denied his father and left him in misery; he betrayed every trust that was reposed in him, that he might keep himself safe and get rich and prosperous. Yet calamity overtook him."

With instinctive insight, humanity puts its crown of honor and love upon the heads of men and women who have not lived for them-

selves alone but for the race. Moses, Socrates, Washington, Lincoln, and most of all, Jesus, are enshrined in the hearts of mankind, not primarily because of their genius, but because they used their mighty gifts for the welfare of their fellowmen. Their lives verify the declaration of Jesus, that to be great, one must serve.

Now the beautiful harmony of life is revealed in the fact that the service of which I am speaking has its reward in the deepest and purest joy known to human hearts, and in the further fact that such service and joy are possible to all. Few of the children of men can be great or wise, but all may be helpful. There is scarcely a day of life's journey that does not afford an occasion to show some kindness to a fellow traveler. Opportunity for such service knocks alike at the door of the palace and the cottage. In this respect mankind are equal. Such service is the glory of humanity and marks man's highest ascent toward the God-inspired ideal which beckons him on.

The joy of service is the supreme compensation of the teacher. Teaching offers but limited opportunity for distinction and less opportunity for wealth, but no calling is richer in possibilities of joyful service. To appreciate this, one must have a vision which takes in the whole scope of the work of the school from the kindergarten upward. A teacher in a single elementary grade may feel that her work is unimportant and empty of permanent results because she touches but a small fraction of a child's life. But she cannot judge the value of her work by looking at it in isolation. It must be viewed as part of the whole process which takes the child, ignorant and helpless, and trains his hand, his head and his heart to bear a useful and honorable part in the great work of the world. In this process every stage is important and its tremendous significance may be seen in the final result. For such service, heartily, conscientiously and effectively rendered, no salary that a teacher may or should receive

is compensation. His larger and richer reward comes from his association with the buoyant, hopeful, eager and potential lives of childhood and youth and from the consciousness that through these lives, whom it is his privilege to teach, he may have some part in making the world wiser, happier and better.

The happiness which comes from service is multiplied many fold, if there is in our hearts a faith that our labor is not in vain. Nothing so stimulates and sustains human effort as a confident belief that the effort will not be empty and fruitless. No man would plant if he did not expect a harvest. No person can teach who does not have faith that his work will be productive. The teacher must be an optimist. No clouds of doubt must obscure his sun. He must believe that the possibilities of knowledge, goodness and helpful service are inherent in every boy and girl. He must believe that the human race has limitless capacity for improvement and

that its present attainment is farther from its final goal than it is from the age of the cave-man. He should believe that an Infinite Wisdom and Beneficence whom we call God, has so shaped the laws of the universe that knowledge is mightier than ignorance and goodness mightier than evil. He must see in the education and training of childhood and youth the mightiest social agency for human progress and he must conceive of himself as part of that agency. Such a view of life will make teaching somewhat more than a means of livelihood, and a teacher something more than a wage earner. As the sunlight falling upon a landscape transforms and beautifies the common and unlovely objects, glorifying stick and stone and brier and weed, so such a faith in the inherent worth of the individual and in the enlarging future of humanity transforms the common duties of the schoolroom and gives them significance and value reflected from the ultimate future towards which the universe moves.

PROBLEMS FOR THE TEACHER

1. So far as your observation goes, to what extent is ill health responsible for human unhappiness?
2. To what is so much ill health due? Where lies the remedy?
3. From your observation, is there often direct connection between physical weakness and ill temper and even vice? Cite instances.
4. Compare various occupations of men and women with respect to monotony.
5. Give a list of books which you would recommend to one who desired to become acquainted with birds, trees and flowers.
6. How many birds can you identify by sight? By song? How many trees can you identify?
7. Make a list of the fads or interests which you have known people to follow. What is yours?
8. Is teaching more trying to health than are other occupations?

9. To what extent can one cultivate an interest in and an appreciation of his fellow-men?
10. What is your ideal of a happy life?
11. Does our great danger lie in too much or too little idealization of life and life's work?

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